UNITED CHURCH HERALD

VOL. 3, NO. 22 DECEMBER 1, 1960

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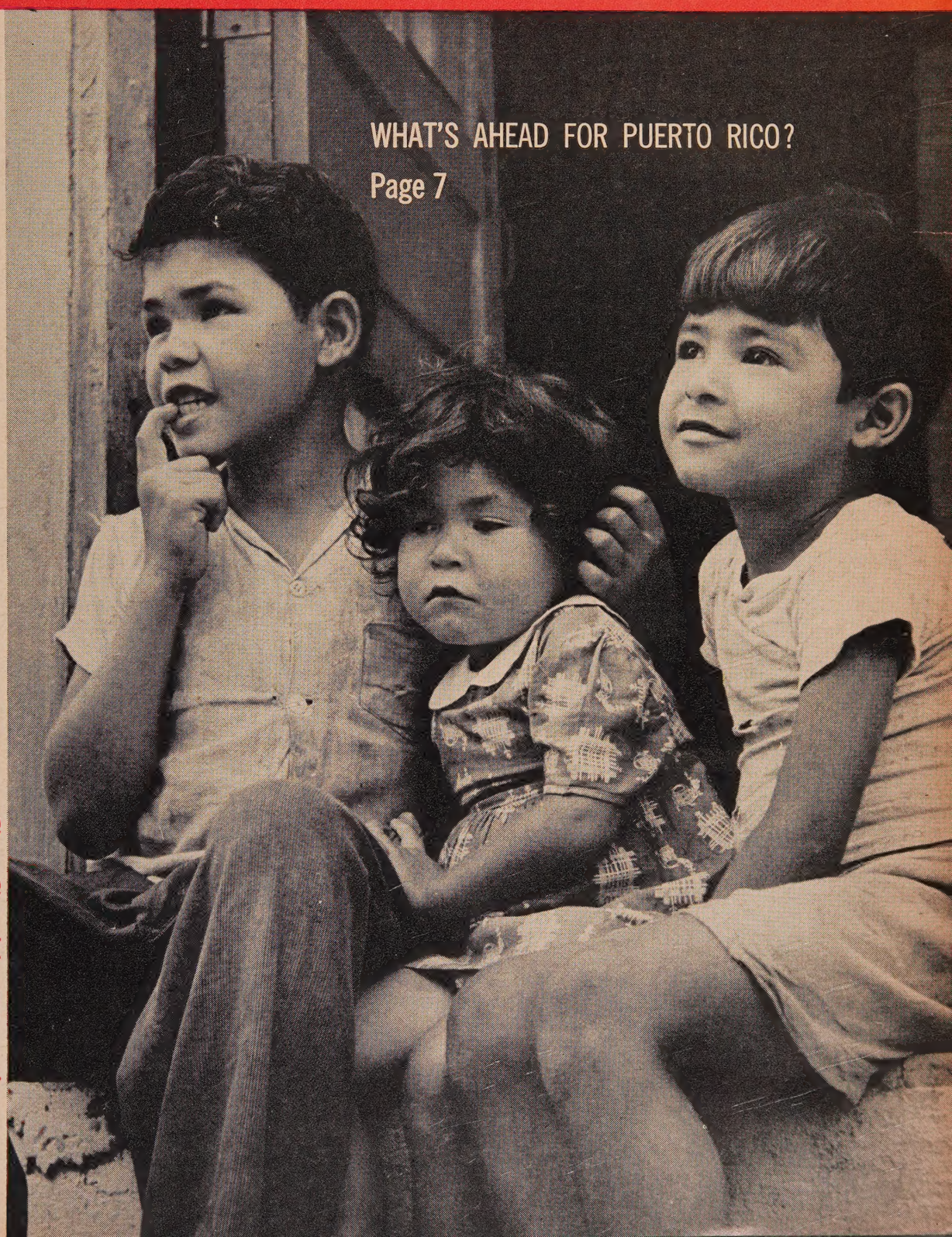

WHAT'S AHEAD FOR PUERTO RICO?
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The Significance of Advent
BOYNTON MERRILL

FROM THE CO-PRESIDENTS' VIEWPOINT

THE community of mind and heart that existed before the formal consummation of our union, which was bound sometime to translate itself into formal union and which is our strongest assurance that the United Church of Christ has roots deep enough to sustain it, is illustrated in a little volume only recently off the press.

It is entitled *The Story of Israel—From Joshua to Alexander the Great* and was written by an Evangelical and Reformed minister, Dr. Stephen Szikszai, who has been teaching at Bangor Theological Seminary since 1955 and is now George A. Gordon Professor of Old Testament Language and Literature.

A native of Austria-Hungary, a graduate of the now closed Reformed Theological Seminary at Sarospatak, Dr. Szikszai fled to Germany at the end of World War II and thence in 1951 to the United States. He received his Doctor of Theology degree at Union Theological Seminary in New York City.

The Story of Israel is one of the nine brief, simply written volumes in the "Westminster Guides to the Bible" series. Two volumes, including this one, cover the Old Testament history; one deals with the period between the Testaments. Others serve as introductions to the books of Moses, the prophets, the Psalms and the so-called "books of wisdom," the Gospels, the letters of Paul and the later epistles.

This is not a series of commentaries giving verse by verse explanations. The volumes are rather in the nature of general background and interpretation —an introduction to the Bible.

However, the John Knox Press has just begun publication of a series known as the "Layman's Bible Commentary." It is hoped to complete this series in about six years. It is planned to include twenty-five volumes. Meanwhile, Westminster Press has almost completed its "Daily Study Bible" series of commentaries. This series is written by one man, William Barclay of Glasgow, while the John Knox series offers commentaries by a variety of front-rank scholars.

In another category, again from Westminster Press, has come the twelve-volume "Layman's Theological Library." It includes volumes dealing with such subjects as *Believing in God* by Daniel Jenkins, *Life, Death and Destiny* by Roger L. Shinn and *The Protestant and Politics* by William Lee Miller.

I do not pretend to have read all the volumes in each series mentioned, but those I have read and others I have examined more or less carefully convince me that in these four series alone—there are other similar series—devout Christians who want to "be able to give a reason for the hope that is in them" have now a set of usable tools at hand. Omitting the Barclay commentaries referred to, I figure that for $75 the other three series complete can be on any home bookshelf.

Pastors would find them helpful, I am sure. But they have been written primarily for lay people. That simple fact doubtless reflects the publishers' awareness of a revived interest on the part of lay people in a subject lay people formerly were alleged to dislike if not despise—theology.

It is to be hoped that the new million-dollar United Church Curriculum will have been emancipated from what I believe was an erroneously sophisticated idea in the first place. That idea tended to minimize biblical content in church-school texts and also seemed to assume that, while Christian ethics was appropriate in the texts, Christian theology was not—as if the two could ever be soundly separated.

To return to Dr. Szikszai's little volume, its spirit and style are typified in these words: "The story of Israel is woven from the lives, thoughts and struggles of the men and women of Israel. Heroes and cowards, kings and rebels, saints and idolaters marched together with prophets, priests and psalmists in a majestic procession and prepared the road, yearningly or unwittingly, for the advent of the Child who was 'set for the fall and rising of many in Israel' (*Luke* 2:34)."

And that sentence reflects what some of us older men have lived to see—today's biblical scholarship reaffirm what yesterday's seemed to deny, namely, that there is an unbreakable unity in the sequence of Bible truth from the first verse of *Genesis* to the last verse of *The Revelation.*

James E. Wagner

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

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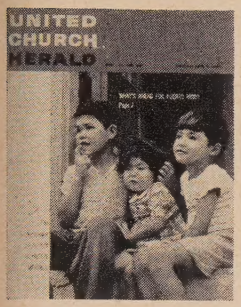

COVER STORY: The appealing Puerto Rican children pictured on our cover represent, it has been said, the island's first generation to grow to maturity with the hope of decent living standards, a good public education and the freedom of worship and expression.

When Congregational missionaries first went to Puerto Rico following the collapse of Spanish rule, there was one Protestant church on the island. Today there are fifty-three churches in the Congregational Christian Conference alone. One-third of these churches are self-supporting and all but one have Puerto Rican ministers. This growing Protestant tradition on the island will thus help shape these children's future. Photo by Toge Fujihira, Roslyn Heights, N. Y.

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Modern artists
of many lands portray . . .

The Christ Born to All the World

FOR UNTO us a child is born," pro claimed the prophet Isaiah. "Unt us a son is given," sing choirs and cho ruses in the magnificent passage fro Handel's "Messiah." In our own tim we rejoice that the Christ event is sti celebrated over and over again.

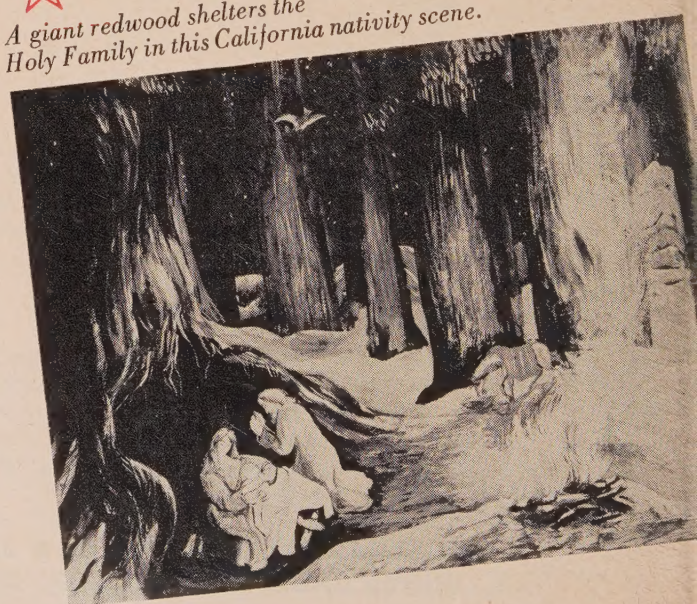
With imagination and new insigh Christian artists in every part of th globe turn with devotion to portrayin

Nativity assumes mood of artist's South American home.

This Korean interpretation stresses traditional serenity of Madonna and Child.

An African Jesus is laid in an open-air manger in this striking canvas. Native animals keep patient watch with Mary and Joseph.

A giant redwood shelters the Holy Family in this California nativity scene.

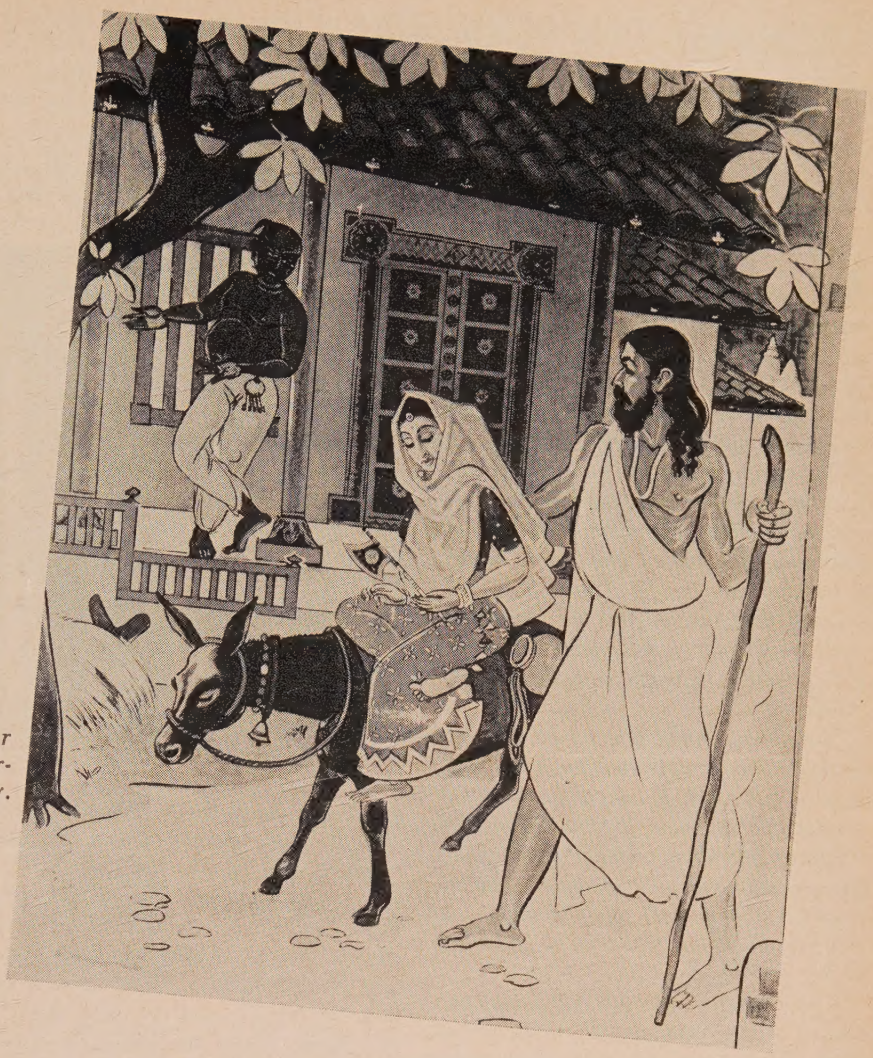


the coming of Jesus. Each painting on these pages reinforces the truth that he comes to men in all parts of God's earth. Each nation receives the child as its own, portraying him in settings and images indigenous to each area. What could be more natural than for the artist to depict the Christ child in terms of his own surroundings and ideals?

Nowhere can we find a truer testimony to the universality of Christ's appeal to all nations, races and cultures. The glorious message of Christmas is proclaimed not only in forms from the past but in the varied languages of the world into which the Child is born today.

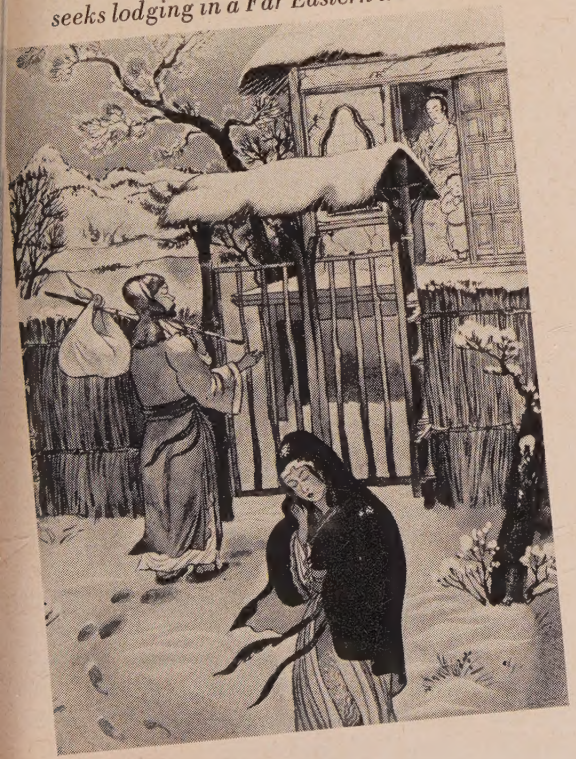
SUSAN B. ALLER

Mrs. Aller is a former member of the New York staff of this magazine. Photos by Three Lions and RNS.



Painting tells the familiar Bethlehem story, although Indian artist uses costuming of his native Bombay.

Here an oriental Joseph seeks lodging in a Far Eastern inn.



Chinese artist Luke Ch'en, coming to know the Bible while painting well-known Christmas series, soon became a Christian.

The significance of Advent, the author declares, is to be found in . . .

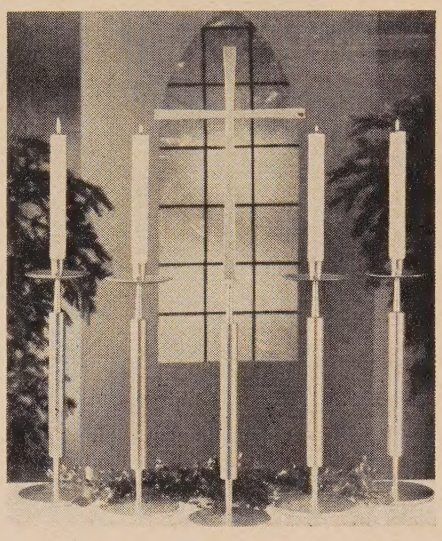
The Sacramental Use of Time

WE ARE all of us aware that time is fleeting. When we are young there seems to be an endless supply of time and we can conjure up no good reason for next Saturday to seem twice as far away as it is. But for those who are older, who must say with Victor Hugo, "Winter is on my head," time goes past on swift wings indeed. The unfurled pennants of fall, saffron and crimson, are raised once more above the dull brown fields. Thus are we reminded that the months do march by with measured, unstoppable tread and that another year's dying is near at hand.

But time, slowly passing or slipping through our fingers like grasped sand, is also precious. It is precious to the young because it is woven of the stuff of many promises, of endless and exciting possibilities. It is precious to the old because it is so full of dear memories and also because there is so little left of it.

The Christian church has long been aware of the sacramental character of time. "Holy time" for it has been more than the few days set apart, beneath the shadows of the lengthening year, to remember the birth of him who so lived and so taught and so died that we now measure all time over against the night he lay in the manger at Bethlehem. One could almost define the Christian church as the community of those who, living under the bright wonder of eternal values as he declared them, seek in his loving spirit and with his Godward faith to "redeem time." The church seeks to reveal "to us blind men the hid eternities."

This conviction that time, fleeting and precious, is also holy lies back of the church's very practical use of "the church year." The church faithfully puts the days and months before her children and the world in a pattern that brings them year after year face to face with great events in the life of Jesus and with his teachings. We are thus led to stand, grateful and thoughtful, before him as he confronted the universal experiences



of life in time. Birth, growth, family, church, state, hunger of soul and body, sickness and health, the earthly thirst for recognition and the divine thirst for God, sin, heartbreak, greed, prayer, defeat, death: "nothing human was foreign to him." The church year helps us to see and confront them, as did Jesus, under the splendor of eternity.

We stand now upon the threshold of Advent. It is the beginning of the church, or Christian, year. It includes the four Sundays preceding Christmas. Advent is "the four weeks of expectation." The "world" is busy with greeting cards, with tinseled paper and a thousand gay parties. The church remembers what darkness lay upon the world and seeks to recapture some of the mingled awe and rejoicing that broke into that long-ago midnight. It asks the world to pause, to query if perhaps God is not sending us once more the chance to take into our hands and hearts this greatest gift, even Christ. It is asking the gay world to search more deeply that it may find a joy that neither life nor death can touch or take away.

BOYNTON MERRILL

Dr. Merrill is the minister emeritus of First Congregational Church, Columbus, Ohio. The four candles in the illustration by courtesy of Alcoa symbolize the four weeks in the Advent season.

In the early centuries Advent wa primarily a joyous season. Men rejoice with exceeding great joy because "Go so loved the world that he gave his onl begotten son." In recent centuries, a the deep abyss between God's holines and man's lack of holiness has becom increasingly evident, the church ha more and more stressed the need fo men to repent and to seek and d righteousness. John's stern message, hi "crying in the wilderness," is echoe anew in the wilderness of our own time Our hearts, and deep within we kno it, are not fit for his coming. To pre pare, to repent, to rejoice, to bid hi enter, to hear in time the timeless glad ness of heaven echoed—it is for this th church keeps this holy time, Advent.

You have not yet finished the fir scene of the first act of Hamlet befor you come on these lines about Advent "Some say that ever 'gainst that seaso comes wherein our Savior's birth i celebrated, the bird of dawning sing eth all night long: And then, they say no spirit can walk abroad; the night are wholesome; then no planets strike no fairy takes, nor witch hath powe to charm; so hallow'd and so graciou is the time."

What is the old legend saying? N witches charm, no ghost walks; th cock crows all night long; even heaven is regardful, no wandering planet strike earth. The legend is saying tha during Advent all creation is hushe before this new and greatest gift of th Creator. It is saying that all evil fall back before the birth of him who wa to be tempted in all points like as ar we but who was to be without sin.

It is a saying that a dawn more won drous than any dawn that ever was i about to break. It is saying that to th earth at this season there comes each year a time "so hallowed and so gra cious" that men once more ask God t create in them "clean hearts," a time "so hallowed and so gracious" that w echo Mary: "He that is mighty hath done to me great things and holy is hi name" (*Luke* 1:49).

What's Ahead for Puerto Rico?

A NEW DAY is breaking for Puerto Rico. Astonishing progress has been made on all fronts under the leadership of Luis Muñoz Marín and his Popular Democratic party. We take great pride in the fact that an outstanding Congregational Christian layman, Senator Hipolito Marcano *(far left in photo with Governor Muñoz)*, is one of the commonwealth's leading citizens and one of the Governor's stanchest supporters. The island—settled by the Spanish in 1508 and long harassed by poverty, illiteracy and domination by the Roman Catholic Church—is taking on a new look.

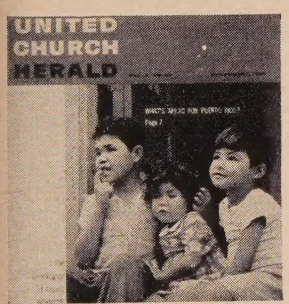
Everywhere the visitor sees new schools, new industries, new houses—together with the ubiquitous slums, the poverty and the country's ill-clothed people. Governor Muñoz's term of office (he was first elected in 1949) has been a period of ferment, reform and progress. A bold liberal advance is well under way and the long generations of apathy, inaction and stagnation are drawing to a close. Executive committee members of the CC Board of Home Missions, guests of the island's fifty-three Congregational Christian churches during the last week of October, were deeply impressed by the obvious intent of the Puerto Ricans to continue the rebuilding of their economy and culture.

They as well as all other freedom-loving people were therefore shocked by the presumptuous and repressively dictatorial pastoral letters issued by the island's three Roman Catholic bishops forbidding Roman Catholics to vote on November 8 for the popular Roman Catholic Governor Muñoz because of his insistence on complete separation of church and state, and more specifically because of his regime's refusal to ban birth control and give public-school children time off for religious instruction.

The bishops' action created an immediate furor of protest and resentment. And on November 8, Puerto Ricans went to the polls and defiantly re-elected Luis Muñoz Marín Governor of the commonwealth. It was a smashing victory. The voters said in effect that it is altogether anachronistic and "wholly improper" in a democratic society for an ecclesiastical titan to resort to intimidation and threats in the attempt to fasten its political will on any people!

It may well be that the intention behind the repressively dictatorial bishops' letters was of impeccably Christian character but to what lengths, we ask, will a coterie of prelates go in attempting to deny free choice to the people of a free commonwealth? How much damage to the fundamental structure of a democratic society are they prepared to do for the sake of protecting their own sectarian sensibilities? We rejoice that Protestantism, a recent but growing influence on the island where a sterile old-world Roman Catholicism has dominated for 400 years, is speaking up stanchly for freedom of expression, for the right of all people to take part in the government of their country and for the separation of church and state. In this direction lies progress for the people and the commonwealth of Puerto Rico.

"A Varied Diet"



I HAVE long wanted to thank you and members of the staff of *United Church Herald* for the varied diet you provide your readers," writes a well-known member of the United Church of Christ. He then proceeds to cite specifically such basic *Herald* ingredients as "the fascinating pieces and picture stories from diverse areas of the churches' life, the book reviews pitched at the level of greatest usefulness in the life of the church" —all enriched by "the one or two provocative and stimulating articles in each issue that focus the Christian conscience on some area of current concern."

This not infrequent type of heartening communication that comes to this co-editor's desk strengthens us in the resolve—clearly articulated in our initial editorial *(October 9, 1958)* and reaffirmed as we move into our third year of publication—to serve as varied a diet of high-grade material as our resources permit. There is "a heritage of taste," as one of our historians has phrased it, in the composition of the United Church of Christ and it would be both patronizing and dishonest for us to water down this diversified diet to a tasteless formula. In the process we would be misrepresenting the costliness and the travail involved in the Christian gospel whose symbol is a cross.

We were reminded of this possible sacrilege the other evening when re-reading *The Cost of Discipleship* by Dietrich Bonhoeffer—that brilliant young man of exceptional promise who was hanged by Hitler in 1945. "Cheap grace," he says forcibly in one section of the book, "means grace sold on the market like cheapjack's wares. The sacraments, the forgiveness of sin and consolations of religion are thrown away at cut prices. Grace without price; grace without cost. The account has been paid in advance and everything can be had for nothing."

Let it be said at once that this co-editor repudiates any and every attempt to reduce what our correspondent has called a "varied diet" to a single course of "cheap" and easily digested pap, thereby misrepresenting the Gethsemane character of the Christian gospel and mission. Nor are we disposed to attempt to attract a larger reading public by publishing pleasantly packaged palate-teasers to tempt the dull and jaded appetites of readers without satisfying vital spiritual needs or stimulating intellectual growth.

The official journal of a church of Christ—dedicated to the memory of one who suffered and died on a cross—has no right to be in the business of placating, appeasing or seducing people into something called "churchmanship." Our purpose must be to maintain a standard consistent with the best on the banquet board of our illustrious past and worthy of the good people of "intellectual tastes" who are the heart of the United Church of Christ. avm

IS TIME RUNNING OUT FOR THE CHURCH?

J. ROBERT NELSON

JESUS sharply rebuked his critics because in their spiritual blindness they could not interpret the signs of the times. Multitudes of well-meaning but ill-informed Christians today seem also to be unable to perceive the signs of these critical times, so far as the missionary task of the whole church is concerned.

Signs in the *New York Times*, for example, tell us precisely where the most urgent needs for the gospel are found. Few matters of human life as reported in a newspaper are irrelevant to the Christian mission. Perhaps the least relevant concerns a fashion show and bridge given by the good ladies of a certain church. Strangely, the real religious issues are usually reported on pages other than the page of "religious news."

Radical Problem

In the amusement section a film critic raises the question whether any human being has the right to impose his ideas and way of life upon another whose thoughts and life patterns are different. Here is a radical problem for Christian theology and the church's mission. Is the desire of a Christian to "convert" a non-Christian fair and proper? Is it democratic? Is it perhaps arrogant?

In the travel section one reads that only 3 per cent of the people of Sweden attend church services at all, and that their country may well be the least religious in the world. Where does the mission field lie? In Swaziland? Yes, but also Sweden. In Kenya? Yes, but also Kentucky. In Indonesia? Yes, but how about Indianapolis?

A general news report tells how the Government of Red China is advising the masses that their physical ailments can be effectively combatted by "the spirit of uninterrupted revolution and revolutionary optimism." And it adds to this wonderful new assurance to the sick the firm admonition to "regain our health and make greater contributions to the cause of communism." When did you meet a Christian who valued sound health so that he might more effectively extend the gospel of Christ?

The signs of the times are clear to all who will discern what they read and behold. What do the turbulent events and movements of this revolutionary decade tell us about the meaning of Christians going "into all the world together" as servants of God and witnesses to his saving work in Jesus Christ? They tell us at least the following about our greatest task as Christians: (a) the odds are against us, humanly speaking; (b) our present and potential resources are more than adequate; (c) the gospel is precisely what mankind needs most; (d) the time is short.

If we are to be faithful to God in fulfilling our vocation, we must look unflinchingly at the dreadful opposition that confronts the church this day. In most American communities it is quite easy to avoid a realistic appraisal of this opposition. The church building boom is undiminished. Buses and taxis take people to church without charge. Invocations are offered at nearly every public meeting. And no one can remember when the last Christian was served to the lions or roasted on blazing fagots. It would seem that we Christians have done a good job of painting American culture with our religious brush.

Somehow this bulwark of confidence dissolves when we note certain elemental facts. For the first time since New Testament times we Christians are a diminishing minority in the world. Even in the United States the churches last year lagged behind the forces of procreation and the proportion of church members to the total population is somewhat smaller now than before.

Grim Truth

But what of statistics in Asia, Africa and Latin America? By this time a year from now the increase in population in India may exceed the total number of Christians there, who are the product of more than three hundred years of missionary effort. Bishop Rajah B. Manikam states the grim truth with a wry smile: the natural birth rate exceeds the spiritual rebirth rate!

The great majority of living human beings are Asians and Africans. They are not white and they have strong views about white supremacy as practiced by Christians in past and present. They are breaking the bonds of colonial status with amazing speed, and their memory tells them that Christianity and colonialism have worked together. As Professor Takenaka of Japan observes, these bil

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Dr. Nelson, a Methodist and former dean of Vanderbilt University Divinity School, is Visiting Professor of Ecumenics at Princeton Theological Seminary. This is the second article in a series on the 1960-61 foreign mission theme.

lions are experiencing in one generation a transformation equivalent to all the religious, political and economic revolutions of the past four hundred years in Western lands. The recent events at the United Nations General Assembly have clearly revealed the scope of this unprecedented and continuing revolution. Khrushchev, beating his shoe on the desk, may have received the most publicity. But even more significant was the admission of new nations that have just achieved independence. For the first time in all history the Caucasian nations are not only a numerical but a political minority.

Missionary Zeal

The ancient as well as the new nations of Asia and Africa are not eager to embrace the Christian faith. Even when they might overlook the colonial exploitation, carnal sins, smugness, racial segregation and colossal warfare that have characterized allegedly Christian civilization, these people find satisfaction in their own religions. What is more, they take pride in their religious heritage. And some of them manifest a new missionary zeal based on the conviction that they, not the Christians, have the faith needed by all men.

After centuries of virtual slumber the devotees of Gautama Buddha have suddenly become a militant and missionary force. Not only in Burma, Thailand and Ceylon but across the world go their saffron-robed monks as missionaries. Colonies are established in Europe and America. Announcements of their meetings are listed in the proper columns of the *New York Times* along with Baptists and Episcopalians. Christianity has failed to bring peace to the world, they say, but the path of the Buddha can bring it.

Likewise Hinduism, the ancient culture-religion of India, makes its bid for world acceptance. Its keynote is tolerance. There is truth in all religions so let us accept the best of each. Intolerance is allowed only with respect to people like Christians who claim the definitive truth. But many Christians also say in effect: "One man's belief is as good as another's." To that extent Hinduism is gaining.

Nationalistic Alliance

In Africa today converts to Islam outnumber those to Christianity by three to one. The religion of Allah has always been missionary. And it has no hesitancy in accepting an alliance with nationalistic movements since aggression may become violence without contradicting its nature.

If these facts about population growth, anti-Western nationalism and resurgent religions seem overwhelming but remote, we need to ponder the forms of opposition to Christianity closer to home. One is communism: it is avowedly against us. In Eastern Germany the puppet government is effectively strangling the churches. Christian witness is heroic but receding. The Communist hostility is so obvious and so monstrous that no further comment is needed.

Less obvious is the silent, persistent rotting away of much that is within the church. The faith of many Christians is not only flabby but is diseased and scarcely worth commending to another. The sensate distractions of "the world," as the New Testament calls it, have seduced huge numbers of Christians away from their calling as servants and witnesses. Churches have become so entangled in a confusion of aimless activity and organization that their members quite literally have no understanding of what they are doing and could not escape from it if they did.

And all the while we permit the perpetuation of the gross scandal of divisions within the church—not only the obvious and often inexplicable divisions into denominations, but the more subtle estrangements that divide even the denominations according to race, national origin and economic status. So our witness to the hopeful, saving gospel of Christ is not an intelligible, persuasive chorus backed up by the purity and common charity of our lives. It is rather a cacophonous welter of often contradicting voices, the spokesmen for which are only in a nominal sense living out the reconciled oneness of Christ's church.

God's Power

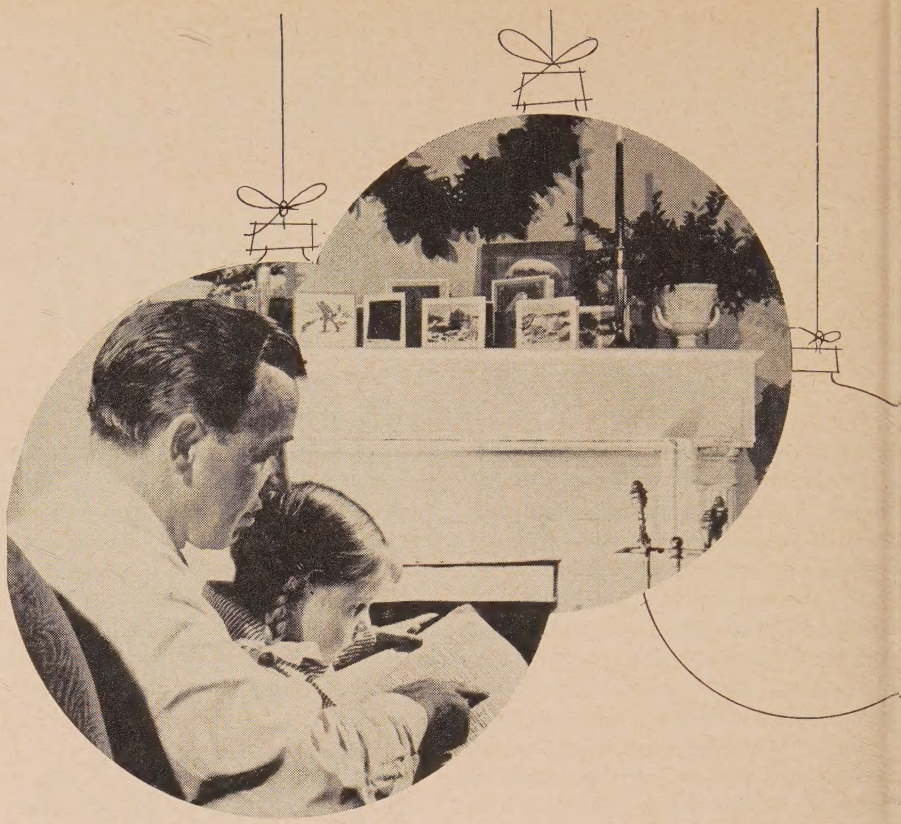
In taking account of the forces against the Christian mission we need not be resigned to defeat. "If God is for us, who is against us?" asked Paul. This rhetorical question is not bravado like a college cheer. It is a confident recognition of God's infinite power and the church's reliance upon him. The Christian movement began with a little band of people who seemed ridiculously insignificant when compared with the Roman Imperium. But God chose the weak, foolish and despised and to them he entrusted the power that turned the world upside down. That power we call the Holy Spirit, God himself at work in the world, endowing his people with knowledge of his will in Jesus Christ.

Because of this divine direction the church today numbers one-third of the world's population in its membership. If only one-half of these members were faithful to their calling to be witnesses to the gospel, would there be any need for anxiety?

It is significant too that the Christian population possesses by far the most

(Continued on page 32)

The Family Prepares for Christmas



FRANCES S. SMITH

THE shepherds of long ago set out on a journey led only by a star. We in the twentieth century feel the need for a similar pilgrimage—although it must be a spiritual one—if we would come at last to the manger in the same spirit of awe and adoration.

For even the smallest child the period of Advent—the four weeks preceding Christmas—can have real meaning as a time of preparation for the birth.

Stars, candles, trees, presents are some of the visible symbols by which we make our way toward Christmas. They are neither irrelevant nor irreverent if we remember the part each played in the biblical story and seek to pass on this knowledge to our children.

Candles are an appropriate symbol to begin with since they are traditionally part of our Advent preparation. Why not have an Advent wreath in your home this year? All that is needed is an evergreen wreath surrounding four candles either in holders or set in a board made especially for the wreath. Light one candle the first Sunday in Advent and an additional one each succeeding Sunday denoting the sense of expectancy with which we await "the true Light, which lighteth every man that cometh into the world."

The world's great religious art can play a creative part in bringing the Child into our homes at Christmas time. One church library has built up a collection of religious prints that it lends to families in the parish. Frequently magazines such as *Life, Saturday Evening Post* and others bring us full-color reproductions of great masterpieces appropriate to mount on cardboard and place on the mantle.

Of course music is one of the most significant ways in which we herald the Christ child's coming. Recordings of favorite carols by the Robert Shaw Chorale, the Fred Waring group and various college choirs are proving a boon to parents short on musical ability. Christmas folk music of many lands and such classics as Handel's "Messiah" are now available in inexpensive albums. It is helpful if the family can learn at least one new Christmas song each week. The *Oxford Book of Carols* contains 197 carols with simple accompaniments and Herbert H. Wernecke's delightful book *Christmas Songs and Their Stories* (Westminster Press, 1957) can increase our enjoyment of the more traditional carols.

Christmas is an especially important time for a family story hour. Why not start at the beginning of Advent reading aloud books that all will enjoy? Ask the public library or your church library for such volumes as *The Home Book of Christmas* by May Lamberton Becker (Dodd, Mead), *The Golden Christmas Book* compiled by Gertrude Crampton (Simon and Schuster) and *Tell Me About Christmas* by Mary Alice Jones (Rand McNally).

While you probably have unlimited resources for Advent and Christmas worship in your home—hymns, Bible readings, litanies and prayers—a new booklet published by Abingdon Press gathers all these elements together in a most helpful way. *Come to Christmas* by Anna Laura and Edward W. Gebhard is a family book of praise, prayer and activities. *Christian Family Traditions*, a Family Resource Book, has a special section on Christmas.

Presents are one of our deepest symbols of Christmas because they remind us of God's gift to us. For both children and adults present-giving is most meaningful when it issues from personal creation. One family we know sets aside one afternoon and evening each week after Thanksgiving as a Christmas workshop period. Making gay decorations and gifts, holiday baking, writing cards and wrapping gifts are some of the activities reserved for workshop hours.

Many Christmas symbols will be in evidence again this year. The hanging of the greens, the symbol of life during the bleak days of winter, reminds us of the spirit of the living Christ. Our Christmas trees pointing skyward, the brightness of the stars on a clear night, the generous spirit of giving, reflecting in a small way our joy in God's great gift, all serve to remind us that

If ye truly seek him,
Christ, the King, is born.

Photo by courtesy of Religious News Service.

Putting our brains to work in the service of religion

ROBERT J. McCRACKEN

WHEN Jesus said, "... you shall love the Lord your God with all your ... mind," he affirmed emphatically that there is a place in religion for the exercise of the intelligence. God wants our heads as well as our hearts. We gather in church for worship and our aesthetic sense is quickened by the beauty of line and stone that is all around us, our emotions are stirred as accompanied by choir and organ we sing in unison the great hymns of the church—but our minds should be kindled too.

Religious Duty

When Schleiermacher in the classroom at the University of Berlin kept reiterating that feeling was the basic constitutive element in religion, Hegel, through the wall from him, would expostulate, "*Aber, meine Herren, das Denken ist auch Gottesdienst.*" To think, and to think hard, is a religious duty. For Hegel, devoting one's mind to the service of God was every bit as necessary as private prayer or public worship. Was he not right? When God claims a man he claims the whole man, his brains included.

Look into the story of the church. What would have become of Christianity had it not been for the thinkers—in the first century men like Paul and John and the unknown author of *The Letter to the Hebrews*, in the second and third centuries men like the great Alexandrian Fathers Clement and Origen? They never made a virtue of ignorance or credulity. They labored to commend the Christian faith to the intelligence of their contemporaries. They honored the mind as the instrument that apprehends and appropriates truth. They were abreast of the best thinking of their age. Soon they were more than abreast of it; they were the intellectual leaders of their day. Dr. John Knox is no more than stating the facts when he writes:

"Christianity began magnificently. It stepped from the soil of Palestine on its westward march with the tread of a conqueror. . . . It did not sit at philosophy's feet; philosophy was soon sitting at its feet. For all its humble origin among Galilean peasants and workingmen—poor and unschooled—it became the teacher of Greece as it became the ruler of Rome."

So it has been in every creative period of the church's life. When men put their brains to work in the service of God things begin to happen. First you have the Revival of Learning and then, as inevitably as day follows night, you have the Reformation. First you have a stirring in the minds of John and Charles Wesley, both of them university men, and then you have the Evangelical Revival that sweeps through England like a flame of fire, cleansing life at every level—personal, political, social and ecclesiastical.

Building Faith

First you have a youth in Buffalo intellectually coming of age, finding many of the traditional views of the Bible untenable, distressed by the discovery and obliged by it to go out in search of a personal faith, a faith that would scorn to tamper with truth and that would do no violence to his intelligence. Then for over forty years you have the ministry of Dr. Harry Emerson Fosdick, a ministry unparalleled in this generation, reaching out through the spoken and written word literally to millions of people, clarifying their thinking about the things that matter most, resolving their intellectual difficulties, building them up in the faith that God is truth.

Yes, great things begin to happen when men put their brains to work in the service of religion. Who have been the commanding figures in the history of the church? Call the roll and what do you find? They have been men of intellectual strength—Paul, Athanasius, Augustine, Aquinas, Calvin, Temple —men who regarded the mind not only as a useful instrument but as a sacred instrument to be devoted to the glory of God and in the furtherance of his purposes.

If only that were the whole story! Unfortunately there is another side to it. Far from regarding the mind as a sacred instrument there are some who distrust it.

False Antithesis

A man went into a church and heard the preacher say in the course of the sermon: "Few things, my friends, have done more harm in this world than thought." He then proceeded, though it was surely quite unnecessary: "Don't, my dear friends, put me down as a thinker, put me down as a believer." But that is a false antithesis. What is the value of belief without thought? Belief without thought is superstition. It is the acceptance of opinions at second hand and on hearsay. In religion the second hand is intolerable, yet how much religious life is the echo of an echo. Thousands are alienated from Christianity because going to church means listening to a sermon in which thought is divorced from feeling, a sermon that insults their intelligence.

This distrust of reason has all along been widespread. Plutarch tells us that when he went to his father with questions about religion, all that he could get from him was: "The ancient faith is enough; if you begin to criticize there is no knowing where you will stop." The words were spoken hundreds of years ago but they have a familiar ring. "Ask no questions about religion. What was good enough for your forebears ought to be good enough for you. Questions are dangerous." Plutarch was not put off by such an evasive reply. No person of independent mind would be. One thing he should refuse to do; he should refuse to cheat about his religion. He is not going to be asked to put up with old-fashioned science or old-fashioned business meth-

(Continued on page 22)

Dr. McCracken is minister of Riverside Church in New York City. This article, a chapter from Dr. McCracken's new book *Putting Faith to Work*, is reprinted by special permission. See review of this book by Phyllis Taylor on page 23.

Tours and institutes that li

STANLEY H. WILKE

THE Nineteen Sixties have been called 'the African decade.' This vast continent no longer sleeps. It fairly boils with life. Here every great human question, every important social problem is lifted up. Nowhere else in all the world are all these concerns more packed with vital meaning." So writes Herman F. Reissig of the Council for Christian Social Action, who will conduct one of the two Africa Tours in 1961.

How important it is that Americans —churchmen and women especially— understand the feelings, the ideas, the hopes, the frustrations, the fantastic changes, the political upheavals, the demands for human dignity and better living conditions that are daily tearing apart and reshaping our world. One of the best ways to gain this understanding is to register for one of the ten "Tours that lift horizons" being offered for 1961.

Mrs. Mary Ann Williams, who will conduct the Mediterranean and Near East Tour, writes: "Distinctive features of the tours are: (1) preparation by individuals and the group, (2) disciplined conduct within the group, (3) fellowship experiences in the homes of church people overseas, (4) planned means of communication of concerns and convictions involving both guests and hosts, and (5) the sense of responsibility and mission of tour members."

There's a "Tour that lifts horizons" for you, whether your special interest lies in Atlanta, Greece, the Holy Land, Ghana, Rhodesia, Tokyo, Taiwan, Hong Kong, Hawaii or some other fascinating place. Your experience will be enriched by friendly visits in homes, by worship services and by opportunities to meet people. Religious leaders, college presidents, government officials and others will be interviewed. Political problems, social tensions, economic inequalities and religious responsibilities will be studied. These carefully planned and conducted tours have many advantages over traveling alone including the fact that busy people in the countries visited will set aside time for responsible groups.

These tours are being offered by the United Church of Christ through its Department of Missionary Education, the Council for Christian Social Action, the E and R Board of National Missions, the CC Board of Home Missions

horizons

the E and R Churchmen's Brotherhood, the United Student Fellowship and the CC Missions Council. The costs range from $165 for the Southern Tour in the United States to $2,500 for the longer Africa Tour. Dates of departure range from January 4 to September 13.

The schedule of "Tours that lift horizons" and the Council for Christian Social Action institutes listed below includes in each case the name of the correspondent from whom detailed information is available.

1. *Puerto Rico and Jamaica Tour*—January 4-14, sponsored by the Board of Home Missions. Method of travel: by air, Idlewild to San Juan. Cost: $225, New York and return. Party of fifteen. Correspondent: Dr. Walter C. Giersbach, 287 Park Avenue South, New York 10, N. Y.

2. *Southern Tour*—Midwest Section, April 4-19, sponsored by the Missions Council. Method of travel: by bus or private car. Cost: $165-$175, Chicago and return. Party not to exceed twenty. Leaders: the Rev. and Mrs. Judson E. Fiebiger. Correspondent: the Rev. James E. Waery, 19 S. LaSalle St., Chicago 3, Ill.

3. *Mediterranean and Near East Mission Tour*—April 11-May 23, approved by the Executive Committee of the National Fellowship of Congregational Christian Women in cooperation with the American Board. Method of travel: air and car. Itinerary includes Portugal, Spain, Greece, Egypt, the Holy Land, Syria, Lebanon, Turkey and Italy. Leader: Mrs. Mary Ann Williams. Cost: to be announced. Correspondent: Mrs. Mary Ann Williams, P.O. Box 1206, Lake Worth, Fla.

4. *Southwest Study Tour*—April 24-May 7, sponsored by Dr. Charles F. Parker. A fourteen-day tour beginning at Albuquerque, N. M., including Nogales, Mexico, terminating at Phoenix, Ariz. Minimum party fifteen. Cost: to be announced. Correspondent: Dr. Charles F. Parker, First Congregational Church, Box 904, Prescott, Arizona.

5. *National Mission Tour*—June 18-27, sponsored by the E and R Department of Missionary Education. A ten-day tour from San Francisco to Pacific Northwest "Churches for new times." Cost: $195. Correspondent: Stanley H. Wilke, 1720 Chouteau Ave., St. Louis 3, Mo.

6. *Africa Tour*—June 20-August 9, sponsored by the Council for Christian Social Action. Will visit London, Paris and major centers south of the Sahara Desert. Leaders: the Rev. and Mrs. Herman F. Reissig. Accompanying the seminar as consultant: Dr. John A. Reuling of the American Board. Cost: $2,500, New York and return. Correspondent: the Rev. Herman F. Reissig, 289 Park Avenue South, New York 10.

7. *Ghana United Youth Tour*—June 26-August 19, sponsored by United Campus Christian Fellowship. Method of travel: by air. Cost: approximately $1,225. Correspondent: Margaret Flory, Room 960, 475 Riverside Drive, New York 27, N. Y.

8. *European United Youth Tour*—July 15-August 22, sponsored by United Campus Christian Fellowship. Method of travel: by air. Cost: Approximately $1,150. Correspondent: the Rev. Hartland H. Helmich, 1720 Chouteau Ave., St. Louis 3, Mo.

9. *Caribbean Tour*—July 24-August 13, sponsored by the Council for Christian Social Action. From New York City to Puerto Rico, the Dominican Republic, Haiti, Jamaica and Cuba. Cost: between $700 and $750. Correspondent: the Rev. F. Nelsen Schlegel, 2969 West 25th St., Cleveland 13, Ohio.

10. *International Mission Tour*—September 13-October 14, sponsored by the Department of Missionary Education. From Anchorage, Alaska, to Japan, Okinawa, Taiwan, Hong Kong, the Philippines, Hawaii and return to Los Angeles. Cost: $1,795. Correspondent: Stanley H. Wilke, 1720 Chouteau Ave., St. Louis 3, Mo.

Council for Christian Social Action Institutes and Washington Seminar:

1. *Churchmen's Washington Seminar*, interdenominational. Dates: February 6-9.

2. *Midwest Christian Social Action Institute*, Lakeland College, Sheboygan, Wis. Tentative dates: June 10-14, cost $30.

3. *West Coast Christian Social Action Institute*, Retreat Center, Mill Valley, Calif. Tentative dates: June 19-23, cost: $30.

4. *Southern Christian Social Action Institute*, Blue Ridge Assembly of the Y.M.C.A., Black Mountain, N. C. Tentative dates: July 17-21, cost: $30.

5. *Eastern Christian Social Action Institute*, Massachusetts Congregational Conference Center, Framingham, Mass. Tentative dates: July 24-28, cost: $30.

Correspondent for institutes and seminar: Dr. Ray Gibbons, 289 Park Avenue South, New York 10, N. Y.

Wherever you decide to go—to our own Southland, the Caribbean, Europe, the Middle East, Africa or Asia—a "Tour that lifts horizons" will do things to you and for you that will change your attitudes and actions for life. Write at once for further information to the person listed as correspondent for the tour of your choice.

Mr. Wilke is director of missionary education on the staff of E and R Board of Christian Education and Publication. Ralph R. Shrader of CC Missions Council helped prepare this article.

Teen-age program is important at East Harlem Protestant Parish.

Renewal of the Church in the Inner City

This is the second in a series of articles on the 1960-1961 interdenominational home mission study theme, "Heritage and horizons in home missions." The theme calls Christians to take a long, hard look at our present-day culture and to ask what are the new and more demanding home mission frontiers; to examine our rich heritage and to learn from it but not be limited by it.

MANY of us who have been engaged in an inner-city ministry for a number of years have now come to see that the failure of inner-city churches across the country has a more profound meaning than we had originally understood.

Radical Nature

I for one had thought that the solution to the problems of the inner-city church lay in the development of new programs and activities designed to reach out to unchurched people. I felt that the church had merely bypassed people in the low-income groups. I was naïve enough to believe that all that was needed was money, staff and the will to minister to people in these inner-city areas.

Today, however, I feel that God in some strange way is using the decay and tragedy of the inner city to tell us something far more profound about our churches and the world. In his new book *God's Colony in Man's World,* George W. Webber says it clearly: "The failure of the gospel to gain a hearing in the inner city and a too easy acceptance of its message by the churches in suburbia both point to the failure of the church to take seriously the radical nature of the gospel."

If this radical nature of the gospel is to be taken seriously, then there are at least two areas of the home mission enterprise in the inner city that may require transformation. These two are: (1) a new understanding of the nature and mission of the church coupled with a new understanding of the ways in which the church must become involved in the world, and (2) a recognition that the depth of the inner-city task is so great that we may not be able to afford the luxury of unrelated denominational enterprises.

Before the church can again speak with authority to the inner city it must understand the radical transformation that its own life and work must undergo. We are faced not only with the crisis of the inner city but with the crisis of the church itself. Any long-range strategy for home mission effort in the inner city must begin with a clear definition of the nature and mission of the church.

We have been helped by a restatement of the functions of the church that has recently come into use. These three functions are: (1) the redemptive fellowship *(koinonia)*, (2) service *(diakonia)* and (3) proclamation *(kerygma)*. For many of us the rebirth of the church in the inner city depends upon the degree to which the church takes seriously these three areas of its life.

Redemptive Fellowship

"The redemptive fellowship" describes the internal life of the congregation. In a world full of barriers that separate men, the church offers a fellowship united by the fact of the Lordship of Christ. Here is a unity that transcends class, race, education, culture and status. This unity stems not from our accomplishment in righteousness but from the need to be forgiven. We have sometimes called our congregations groups of "sinners anonymous" because our unity stems from the acknowledgment of our sinfulness.

The redemptive fellowship itself can become, in the inner city as elsewhere, a powerful expression of Christian love. From the moment of Pentecost those outside the church have always been stunned by the way in which Christians love one another. There are times in the

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Mr. Benedict is the general director of the Chicago City Missionary Society. Photos by Three Lions and the Office of Communication.

DONALD L. BENEDICT

Left: Minister greets parishioner on city streets. Congregations meet in store fronts (below) in Chicago's West Side Parish. A new understanding of the nature of the church is emerging here as ministry meets the urban challenge.

life of every church when within the fellowship we are bold enough to feel that signs of the redemptive fellowship do appear.

A rather dramatic sign of the redemptive fellowship occurred recently in one of our churches. A member, whose husband is an alcoholic, was stricken with a gall-bladder attack. Due to the recent unemployment of her husband there was no money in the house to pay for a taxi. She couldn't wait for the police ambulance. In desperation she called another member of the church who lived a few blocks away. This member is a widow with four children. She is also an alcoholic. She had had difficulty holding a job and was about to lose her house because of failure to make payments on it. However, she told the sick woman to call a cab, have it stop at her house and she would have the money ready. In the meantime, she contacted other members of the church for general assistance. Five years ago these people, all of whom live in the same neighborhood, would not have known one another. It is expressions of love such as this that can produce a powerful witness for Christ in a neighborhood. Second, the church must stand as a servant of the world in which it finds itself. This means that the members as well as the minister must continually seek ways of becoming involved in decision-making. When laymen become deeply involved in the structures of community organization, in the fight for adequate schools and decent housing they are in fact performing the work of the church in the world. The gospel has something to say to the world but it cannot be said from the sidelines. It must be expressed in the everyday process of decision-making.

Third, the church has the task of proclaiming to the entire community the "good news" of the gospel—that a new life is being offered in Christ, a life in which guilt, sin, anxiety and hopelessness have been shattered. This is perhaps the most difficult task because the world at this moment doesn't even bother to ask the question, "By what authority do you do these things?" Yet by the eternal life of the Christian fellowship and by our actions as servants of society we have the opportunity of stimulating the world to ask the crucial question of authority.

Internal Fellowship

By what authority do you stand beside the alcoholic, binge after binge? By what authority do you absorb the hostility of the teen-age delinquent? Remember that it was this same enthusiastic fervor expressed at Pentecost that forced those standing by to ask, "What does this mean?" We can proclaim the gospel in the inner city again when we have earned the right to speak and when people begin to ask the question of authority.

The church has always had difficulty holding these three functions together. There are times when the internal fellowship and unity in Christ become so enticing that unknowingly a "club" atmosphere develops and outsiders are rejected. Again the church, especially in the inner city, sometimes develops into a service institution or takes the form of a neighborhood house divorced from the "redemptive community," thus ceasing to proclaim the authority of the go pel.

The rebirth of the church in the inner city depends upon the degree to which these functions can be brought into proper focus and structured into a living organism. Without this basic rediscovery of the church any strategy of renewal in the inner city will be greatly handicapped.

(Continued on page 30)

CHRISTIAN PREACHING FROM UNEXPECTED PULPITS

ROBERT NEWMAN

We live in a time of extravagant production of printed materials and audio-visual programing. The Herald, *therefore, devotes occasional space to discriminating guidance for people caught in this barrage of impressions. Robert Newman, who assembles these items, is consultant to the CC Board of Home Missions in the field of religion and culture.*

Reproduced by courtesy of Motive *magazine*

THE ABSENTEES . . .

I KNOW I SHOULD COME MORE OFTEN, BUT EMMA'S BEEN SICK, THE COW DIED, ETC.

A PERSON NEEDN'T GO TO CHURCH TO WORSHIP GOD, WHY ONE CAN GO OUT INTO NATURE—ETC.

I LEAD A GOOD LIFE

SO MANY PEOPLE WHO GO TO CHURCH ARE SUCH HYPOCRITES, YOU KNOW.

COMMUNICATION ON MANY LEVELS

EMPEROR Frederick, who ruled the Holy Roman Empire during the thirteenth century, was a curious man. Frederick wondered what language had been spoken in the garden of Eden. The Emperor reasoned that since Adam and Eve had been left to their own devices, he need only re-create the circumstances in which they had begun to speak and he would have his answer. He determined to isolate infants from the moment of their birth, so that they would never hear human speech until they heard their own. . . . The experimental conditions were a success. But the children all died.

What was true for the children is true for all of us. We need others in order to live and without them we perish. We need them in every level of relationship: in community, in communion and in pilgrimage. But before we can achieve any needed relationship with others we must be able to communicate with them. Failure in this primary relationship can be catastrophic—and we see this truth demonstrated over and over again in contemporary society, with an unwitting cruelty matching Frederick's. . . .

Communication requires two givens. One is a body that is physiologically ready to receive and send messages. The other is an environment in which there will be a response to these messages. . . .

According to the Bible, God creates the reality of us as he calls us by name. According to scientific information about human development, the child learns who he is by being addressed; he learns who the other is by addressing him and evoking response. Thus communication comes to us on many levels—on the organic, the psychological, the social and the spiritual. God's word, mother's word; God's voice, mother's voice; my voice, your voice—all speak and "hear" us into life . . .

Earl A. Loomis Jr., M.D.
Chief of the Child Psychiatry Division, St. Luke's Hospital, New York City.

Courtesy of Punch

"RELIGIOUS TOPICALS"

STAMPS with a religious design or honoring religious leaders or events are increasing in number with each passing year. "Religious topicals," as they are known to collectors, are now issued by countries from Greenland to Australia. In a recent year the number of such stamps exceeded 150, establishing a record.

This is the fourth year that Australia has issued a Christmas stamp *(see photo)* with a religious motif. The first Christmas stamp, in 1957, showed a child kneeling in prayer before the Star of Bethlehem. It was so well received that the practice has been continued. The 1958 theme was the Wise Men worshiping the newborn babe. This year's offering is a special five-penny crimson stamp bearing the familiar words of the angel heralding Christ's birth: "Behold, I bring you good tidings of great joy."

One of the many countries now printing stamps with religious themes is Germany. Its stamp showing "Christ over the atom" in honor of the annual Catholic Day observance was thought to be one of the most beautiful designs of recent years. West Berlin honored Friedrich D. F. Schleiermacher, the famed Protestant theologian, in its series of stamps on the city's "great men." "The Creation of Adam," Michelangelo's masterpiece in the Sistine Chapel in Rome, was reproduced in part on a U.S. commemorative during International Geophysical Year. In it the hand of God is about to touch that of Adam to give him life. According to Postmaster General Arthur E. Summerfield, the design symbolized man's need for divine guidance in penetrating the awesome mysteries of outer space. No discussion of religious stamps would be complete without mentioning the inspiring stamps of Israel, many of which are based on Old Testament themes. One was inscribed "Thou shalt love thy neighbor as thyself." *Religious News Service*

Their home in Germany

Vater, du sollst zum Mittagessen kommen," says Dieter. "Is it time for lunch?" his father asks in English.

Dieter blushes and turns away. He is only 4 years old and is mystified by this unintelligible gibberish his father sometimes insists on speaking. Yet Dieter was born in Putnam, Conn. Like his father and his four brothers and sisters, he is a United States citizen. But German is the only language he knows.

Fraternal Worker

Twenty years ago if someone had told William Lane Graffam that he would live in Germany and have five children who spoke only German, he would have tapped his forehead and muttered the current slang term for "crazy." At Boston University he took a course in basic German to satisfy the language requirement, but a few months after passing it he remembered only *Gesundheit, sauerkraut, Sprechen Sie Deutsch?* and a few other common words and expressions, which he never expected to use.

But in 1947, after graduating from Yale University Divinity School, Bill volunteered to go overseas as a fraternal field worker for the Congregational Christian Service Committee. After a year in a bombed-out parish in East London, he signed up for eighteen months in Bavaria to help with the staggering task of reconstruction, both physical and spiritual, that needed to be done in Germany. He was sent to the Youth Department of the Lutheran Church of Bavaria in Nürnberg.

Immediate Acceptance

A Boston Congregationalist set down in an office staffed by state-conscious young Bavarian Lutherans might expect a prickly proving period. Thanks to the work of Carl Baird, another American Congregationalist who had preceded Bill and in two years of service had won the hearts and confidence of all the youth leaders in the Bavarian Lutheran Church, Bill was accepted immediately as the representative of a highly popular tradition. The Congregationalist approach to work in Germany had already won warm and grateful approval. It was simply: "We are not here to tell you what to do or to establish an American Congregational institution. We are here to help you do the things you want to do, to serve your countrymen in the name of Christ."

A year in Nürnberg turned Bill into such a thorough Bavarian that an American tourist spotting him in his *Lederhosen* (leather shorts) snapped his picture, explaining that she wanted a shot of a typical Bavarian in his national costume. But Bill's identification with the people he served went far deeper than dress. During his six years on the staff of the Youth Department he was often sent to the National German Youth Council to represent Bavarian young people.

Significant Day

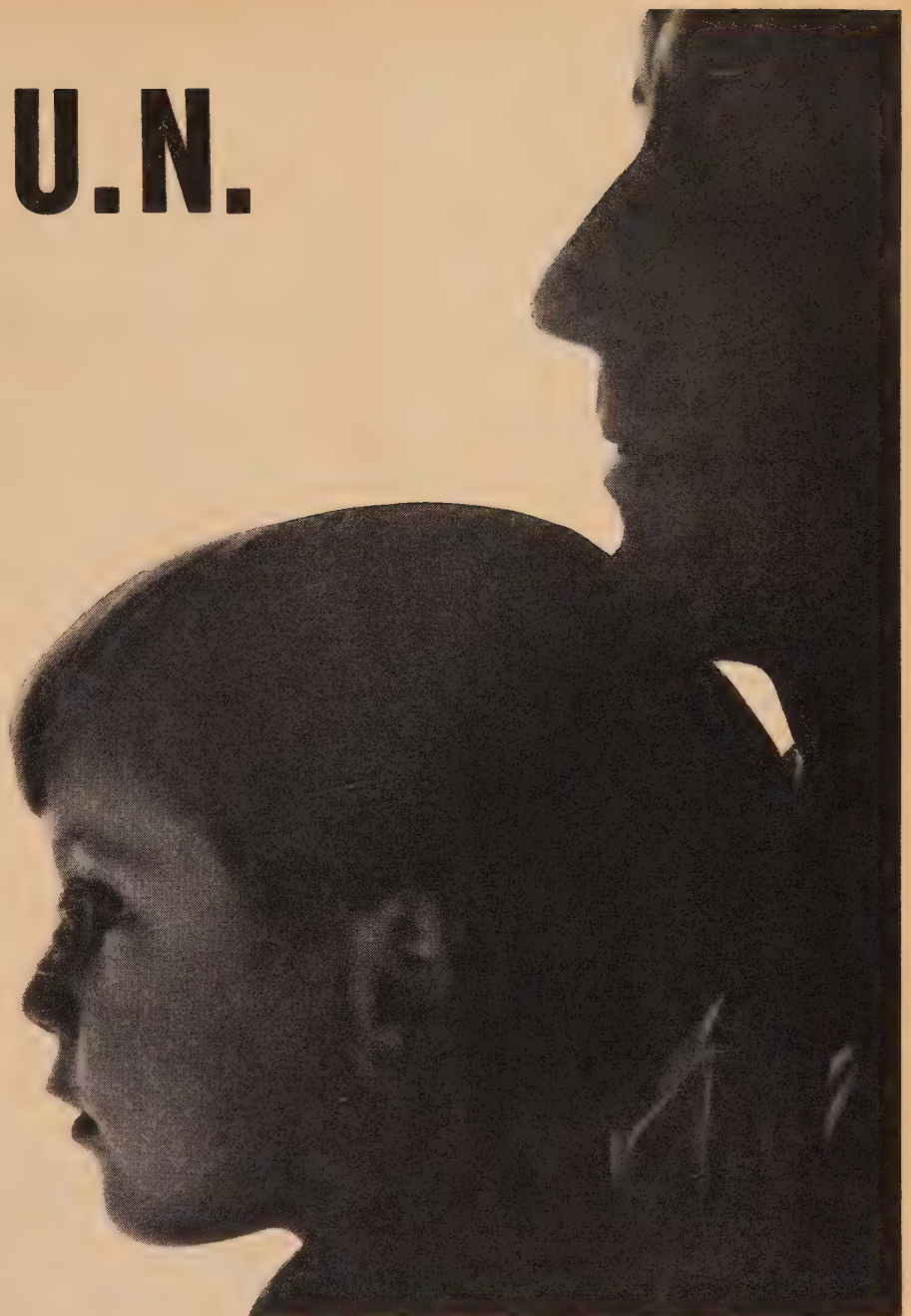
"Some people in the United States have criticized our assimilating so completely," says Bill. "They would have preferred to see a Congregational House in Nürnberg and a youth program run along the lines of our Pilgrim Fellowship for the German young people. A number of other denominations have set up just such projects. While they have contributed greatly to German church life, they remain very much on the outside looking in."

These projects, he points out, are as foreign as a German-speaking mission would be if it were set down in an old Yankee community in New England. Concerned that young people not be drawn away from their activities in their home churches, the Congregational Christian Service Committee concen-

William Lane Graffam, sitting in Boston rocker to remind him of his New England upbringing, talks with two of his five children.

Susanne Graffam (right) holds a confidential conversation with daughter Margarete while holding Cornelia in her lap.

miniature U.N.



The picture of familial love and devotion, William Lane Graffam holds 3-year-old Christopher, born in Connecticut.

trates on "fraternal work" within the Bavarian youth movement itself.

On what he considers one of the significant days of his life, Bill was named editor of *Das Baugerüst,* a magazine for youth leaders published in Nürnberg and used throughout Germany. He got the job over the objections of several Bavarian ministers who felt that a Bavarian Lutheran, not an American Congregationalist, should hold such a key position. In overruling them his boss, Pastor Helbich, put into words the philosophy that was beginning to govern Bill's life:

"He has convinced us that his highest loyalty is to Christ. Graffam is best suited for the job, and it would be unchristian to let narrow confessional and national interests influence us."

Growing Family

It crystallized Bill's conviction that he was first a Christian, then an American and a Congregationalist—that his loyalty and good citizenship belonged to the country and church in which he could best serve Jesus Christ.

It was this conviction that, a few years later, impelled Bill Graffam to uproot a happy home in the United States and head back to Germany. He had left Bavaria—after marrying Susanne Lange, a German Y.W.C.A. worker and editor—accepted a church in Pomfret, Conn., and was leading a full and busy life as minister and father of a growing family. Then an offer came from overseas.

A new youth magazine, sponsored jointly by the Lutheran Church and the Y.W.C.A., was in the planning stage. An impartial young minister with journalistic experience was needed as editor. The unanimous choice was Bill Graffam.

It meant transferring to the German economy, sending their children to German schools, becoming for all practical purposes German citizens and members of the German church. But the Graffams remembered—"It is unchristian to let narrow confessional and national interests influence our decision." Bill recognized the editorship as a call and he took the job.

The job is editing the magazine *Horizont* (Horizons), which has 27,000 young German subscribers. In addition, Bill teaches drama and visual aids in a local seminary, edits and writes books and study materials, preaches often and maintains a strong tie with the Congregational Christian Service Committee.

Although the five young Graffams speak only German at the moment, their home has an international rather than a German or American flavor, accommodating a steady stream of guests from America, England, Scandinavia, India, Japan, the Philippines and every other part of the world.

"Sometimes," Susanne says, "I think we live in the U.N. headquarters." She says it with pride. For the Graffams are living, as well as helping to spread, the ecumenical idea.

JULIA R. PIGGIN

Miss Piggin is a member of the staff of Church World Service. Photos by Bruce Hilton and Horst Baumann courtesy of Mr. Graffam.

Biblical Sites Rediscovered

CAESAREA

Most of us enjoy digging into the past—turning over the remains of an earlier day and seeing how an older generation actually lived.

That in a sense is precisely what archeology is—the study of the life and the culture of the human race as disclosed by excavations.

In this series of brief articles our purpose is to suggest what the excavators at work in the Holy Land are contributing toward an understanding and exposition of the Scriptures.

TWENTY-FIVE years before the birth of Christ, King Herod the Great decided to build a magnificent city. On the seacoast of Palestine he found a site —a lovely natural harbor where stood a tiny Phoenician settlement called Strato's Tower. Set on the rich plain of Sharon overlooking the blue Mediterranean, this could be the most important town and harbor in the Roman province of Palestine. The city would be named for Augustus Caesar, Herod's patron. And so the city of Caesarea came to be.

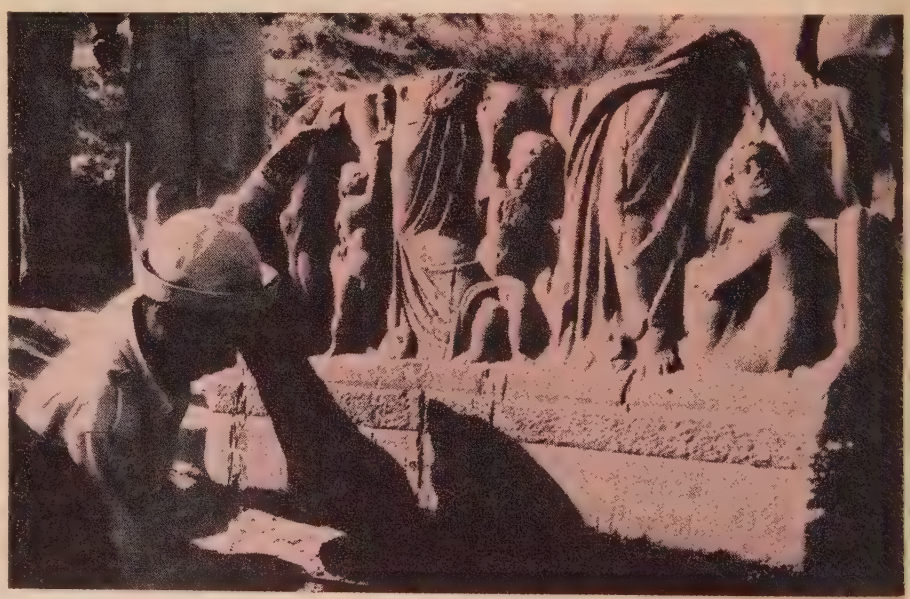
Caesarea was always something of a foreign city within Palestine. It was beautiful and rich and important, but it did not belong to the Jews. Jerusalem, Joppa, Jericho and the other old settlements could look back upon centuries of Jewish tradition but in Caesarea law came from the Roman procurator and inspiration from the tall marble statues of the Caesars looking out over the harbor.

This was the city of King Herod's own aspirations. The wide harbor of Caesarea was planned as an open door toward Rome, giving Herod a separation from the Jewish people and a gateway to the ideas and authority and philosophy of the Roman Empire beyond.

Yet with the unfolding of history this harbor town became an open door in a far more significant sense than Herod ever planned. We remember Caesarea not because Herod carried the Roman outlook into Palestine through this gateway but because *from* Caesarea a much more powerful force was launched throughout the whole world. It was in Caesarea that the Christian religion was first extended to the non-Jewish peoples! The whole mission of the Christian church—first to the nearby Gentiles, then to Rome and later to the world—had its beginning in this Palestinian city.

With this significant fact from early church history in their minds, Christian archeologists have naturally been fascinated by the idea of seeing for themselves what Caesarea was like in New Testament times. The city prospered in the several centuries after Christ's birth, and a devoted circle of Christians lived there all along. In addition to the city's role in the events of the *Acts of the Apostles*, it is notable in later Christian history. Origen, a church father and theologian who lived in the early third century A.D., spent his last years there. And Eusebius, a Christian historian who has left us valuable records of the life of the early church, became bishop of Caesarea in 315 A.D.

As with so many other biblical cities, exploration began with a dramatic accidental find. Plowing a banana patch in the spring of 1951, workers from a nearby Israeli *kibbutz* struck the shoulder of a tremendous stone statue buried in the field. Two colossal headless figures of seated emperors, one of porphyry and one of white marble, were eventually unearthed. Then archeological work began in earnest at Caesarea



Elaborate carvings of imperial rulers and deities on this sarcophagus found at Caesarea illustrate strong Roman orientation there in New Testament times.

where missions began

under the direction of S. Yeivin, director-general of the Israeli Government's Department of Antiquities.

Israeli archeologists, of course, are most interested in discoveries related to Caesarea's Jewish community through the ages. But for Christians Caesarea is exciting mainly because so many historic chapters in the story of the early Palestinian church took place there. There in Herod's Roman-oriented port city the church dramatically confronted both the hostile Jewish community and the authority of the empire. Even more important, in this cosmopolitan atmosphere the young Christian fellowship first began to enter into relationship with those outside the Jewish community.

In *Acts* 10 we read the revolutionary story. A Roman centurion in the city of Caesarea, a good, devoted man named Cornelius, saw a vision of an angel of God. In Joppa, meanwhile, Simon Peter too had a puzzling experience. As he prayed he saw all varieties of birds and animals descending from heaven and he heard God's voice telling him to kill and eat: "What God has cleansed, you must not call common."

Huge stone statue once guarded Herod the Great's imperial palace entrance.

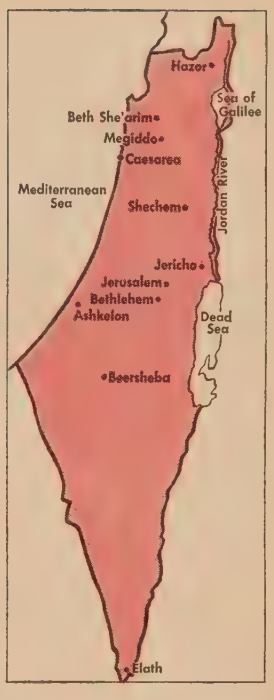
Later in Cornelius' home Peter proclaimed: "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him." In Caesarea that day Peter baptized Cornelius, the first non-Jew in the Christian church.

The confrontation of church and world continued at Caesarea. There Paul was brought for trial before the Roman authorities—Felix and then King Herod Agrippa. There the chief priest Ananias pressed charges and Paul made his stirring defense. From Caesarea Paul departed for Rome for a final hearing before the Emperor himself.

Archeologists undertake work at Caesarea with the same interest and curiosity about the past that motivates their work at Old Testament sites elsewhere in the Holy Land. But delving into Caesarea's past is very different from studying these Old Testament cities, for Caesarea by comparison is very new.

For one thing, we knew a great deal about the city before archeologists even began their work. In the writings of Josephus, a first-century Jewish historian, we find a detailed report of Herod the Great's impressive building project. There were sumptuous palaces, large edifices "for containing the people," a temple on raised ground, a theater and an amphitheater larger than the Coliseum at Rome.

The hippodrome seating 20,000 people had three smooth-polished pillars that flashed brilliantly in the sun to excite the horses during exhibition races.



But most impressive of all was the sheltered harbor called Sebastos, the Greek form of Caesar's name. A 200-foot breakwater was constructed by dropping huge rocks into water twenty fathoms deep.

With this much detail about the city readily available, the archeologists' task at Caesarea is not to unearth ruins to fill in great gaps in scholars' knowledge. They need not excavate down through layer upon layer of buildings constructed in different eras. We might say that in Caesarea exploration is more for illustration than for illumination, for although archeologists' finds are interesting they are not productive of much new information.

Still, discoveries at Caesarea are exciting. The sheer splendor of Herod's establishment—courts paved in colored marble, statues of Caesars and Roman gods, stately columns, tall stairways, mosaics and inscriptions—is impressive in itself. The broad foundations of public buildings allow us to imagine their monumental size in Herod's day. Greek inscriptions, Roman statuary and Jewish religious art all testify to the cosmopolitan atmosphere of Caesarea in its golden days in the first few centuries after Christ.

SARA KINNE

Miss Kinne is a member of the *United Church Herald* staff in New York. Photos by courtesy of Zionist Archives, New York.

Putting Our Brains to Work

(Continued from page 11)

ods. Why should he be asked to make a fetish of old-fashioned religion?

When Robertson Smith was on trial for heresy and making a spirited defense of his position at the bar of the General Assembly of the Church of Scotland, an elder of the church, a good, devout man who by profession was a lawyer, expressed himself thus: "Granted that Robertson Smith is right, if it is truth it is dangerous truth, and he has no right as a professor of the church to upset the church by declaring it."

Pursuit of Truth

He was overheard by a lad who was in his freshman year at Edinburgh University, a lad who thought that the pursuit of truth, the whole truth and nothing but the truth, was a religious duty. He said that had he been then intending to enter the ministry he would probably have been put off it by the elder's attitude, but that instead it served as a call to his life's work—the search for truth that would shine in its own light in the face of all inquiry. The lad was John W. Oman, who was later to write one of the best books about the Christian religion—*Vision and Authority*—to appear in his generation.

Notice what the effects are of this distrust of reason. A schism is set up between the heart and the head. There is an attempt to fetter free inquiry and to keep belief fixed and static. Can you imagine a scientist clinging tenaciously to outworn expressions of belief? The scientist is, like Socrates, ready to follow truth wherever it leads and to give up the most venerable of ideas once it is demonstrated that the truth is not in them.

Christians who believe that God is a God of truth should be no less open-minded. If people have fantastically fuzzy ideas about God, if they are bewildered and puzzled as to what they should believe and why, if the attitude of nine persons out of ten to Christianity is a sort of inert agnosticism, the reason is not far to seek. They have not brought the same intellectual interest to religion that they have to the other concerns of life. Enterprising in most fields of endeavor, they have been indolent in this. They have not learned to love God with all their minds.

A remark made by a church member years ago has stayed with me. "I am," he said, "a Freemason high up in my order and what I know of Masonry now is quite a different thing from what I knew ten years ago. But I cannot say that there is much about my faith that I did not know twenty years ago."

Progressive Masonry, static churchmanship. And why? Because in the one case you have keen interest, deep attachment, while in the other you have a relationship that somehow has done nothing to alert or engage the mind. Of how many of us is that the story? The apprehension of God has not kept abreast of our other apprehensions. We pride ourselves on being informed about most things, yet we let our spiritual life stand still. Mature in all else, in religion we remain at the childish stage.

How, for example, do we think about God? Have we done anything to purge our minds of crude and childish conceptions of him? A student in answer to a questionnaire wrote: "I think of God as real, actual skin and blood and bones, something we shall see with our eyes some day, no matter what lives we lead on earth." For a child to think of God in such fashion is natural, but no adult should be content to entertain notions as immature or unworthy.

Prayers of Childhood

What about our prayers? There are men and women who have carried over from childhood a form of words that they use still, with little thought for its meaning and relevance and sometimes with little genuine belief that it has a hearer. They pray partly in conformity to long-established habit, partly as an emotional need and also because they believe there may be some kind of telepathic influence, but their minds are not brought into any kind of vigorous action. They resemble Mundanus, as William Law describes him:

"Mundanus is a man of excellent parts and clear apprehension. He is well advanced in age and has made a great figure in business. Every part of trade that has fallen in his way has had some improvement from him and he is always contriving to carry any method of doing anything well to its greatest height. . . . The only thing that has not fallen under his improvement, nor received any benefit from his judicious mind is his devotion. This is in just the same poor state as it was when he was only 6 years of age, and the old man prays now in that little form of words that his mother used to hear him repeat night and morning."

About such a state of affairs there is only one thing to say. When a man keeps his secular interests always on the move and lets his religious life stand still, it is not to be wondered at that it shrinks from a major concern to a minor detail and that the practice of it ceases to be a joy and becomes solely a duty, if even that.

Many people today are dissatisfied with their religion. They have good reason to be dissatisfied with it. It is substantially the religion of their childhood. Much of it consists of vague memories of what they were taught at church school. They are competent at business, wide awake as to what is happening in the world, conscientious and forward-looking in their citizenship, but in their knowledge of Christianity they have made no advances. A man with whom I recently had a discussion about Christianity credited it with conceptions many of which may have been current years ago but which no literate Christian entertains today. Since he was a student of physics I could not refrain from asking what he would think of me if in what I had to say about science I betrayed that I knew nothing of its recent or current developments. The look that came over his face was more expressive than the answer I got.

Power of Initiative

If I am describing the position of any reader, I urge him to study the fundamentals of the Christian religion, to apply his mind to Christian ethics and their relation to the problems of national and international life. I urge him to read a book like *The Meaning of Faith* by Harry Emerson Fosdick, or *Christian Behavior* by C. S. Lewis, or *The Ethical Teaching of Jesus* by E. F. Scott or *International Conflict in the Twentieth Century* by Herbert Butterfield. At any rate one must give Christianity a chance before criticizing it or rejecting it. It is necessary to understand what it is and what it offers.

So I come back to the first and great commandment. ". . . you shall love the Lord your God with all your heart, and with all your soul, and with all your mind and with all your strength." There is a place in religion for the exercise of the intelligence. God wants our heads as well as our hearts. To think, and to think hard, is a religious duty. How one wishes that more men and women would give their brains to the service of religion and do it with something like the diligence and devotion that fill their days from Monday to Friday. How one wishes that more of the daring and enterprise, the grasp of essentials, the power of initiative, the directness of decision that mark the world of business could find their way into the life and work of the church.

To people who are able and gifted, their minds disciplined and effective instruments, I say: Are you putting your brain to work in the service of religion? You recognize it to be an indispensable tool. Do you recognize it as something else, as sacred, as an instrument to be consecrated, to be given back to God who gave it to you? The person for whom that is a discovery has a double offering to make to God.

Oh God, I offer thee my heart—
In many a mystic mood, by beauty led,
I give my heart to thee. But now impart
That sterner grace—to offer thee my head.

BOOKS

PUTTING FAITH TO WORK

By Robert J. McCracken *(Harper & Bros., $3.00)*

When one reads Robert J. McCracken's latest book, *Putting Faith to Work*, one understands why, Sunday after Sunday, coming out of the morning service at Riverside Church in New York City one overhears some member of the congregation say, "Dr. McCracken was certainly talking directly to me this morning." He talks directly to each of us in his book. He takes our doubts and fears, our struggles with belief, our handicaps, our tensions, our sins of omission and commission, and speaks to our condition —and to the condition of the society in which we live. (*A chapter entitled "Putting our brains to work in the service of religion" from Dr. McCracken's new book is reprinted on page 11.*)

The sermons that comprise the first part of his book are a call to a mature faith —a dynamic faith that will keep pace with our expanding knowledge of the physical universe. "Religion," he says, "should not be static while science is on the move." He scores the kind of religious obscurantism that is an affront to the intelligence. Instead he demands that we put our minds as well as our emotions to work in the service of religion.

He presents a faith that is as up-to-date as this morning's newspaper. "Talk about religion being old stuff!" he exclaims. "The trouble is that so many of its critics are themselves not up to date." The space revolution of today may require an expansion of our thinking, but no matter how wide our horizons may become, he reaffirms that "there is no place where God is not."

In the second part of his book, Dr. McCracken presents faith as the secret of victorious living for each one of us. "To be right with yourself," he says, "get closer to God." He makes a strong case for proper self-esteem, at the same time pointing out the importance of our recognizing our limitations and accepting them. He writes: "Man, to live happily with himself, has to be honest with himself. Much of the hypertension, neurasthenia and neurosis of our time comes from the failure of people to live with themselves." In spite of our tensions, our conflicts, our handicaps, our littleness, there is greatness in us, and with a firm faith in God and with his help, we can be more than we are. Perhaps the key to what he would say to his readers here comes from a sermon placed earlier in the book. "Out of pastoral—and personal—experience I can testify that there is no misfortune, no tragedy, no burden of sorrow or sickness so great but a believing soul can come out on top of it a conqueror, more than a conqueror."

Part III of the book is a call to action. Here Dr. McCracken comes to grips with some of the evils of our times. He speaks out against the modern trend toward slackness—toward "the wishbone where the backbone should be." He lashes out at submissive conformity—"the appalling silence of the good people," and at prejudice—"the shame of Sunday morning." He points out the discrepancy between the numerical and financial strength of the churches and their influence on American manners and morals. He reminds us that great numbers of people, their names on church rolls, "think, speak and act in almost complete independence of God, as though he did not exist." European theologians charge the American churches with being activist. "Would that we were far more active," he cries, "socially active!"

There is much that one could quote—that one would like to quote if space permitted. But this would be an injustice to the whole. The book needs to be read. It has so much to say to all of us and it says it clearly, persuasively, urgently and with a sense of deep inner conviction.

Phyllis Taylor
Ministerial and program staff,
Riverside Church, New York City.

A HISTORY OF ISRAEL

By John Bright *(Westminster Press, $7.50)*

PROPHETS, IDOLS AND DIGGERS

By John Elder *(Bobbs-Merrill Co., $5.00)*

A JOURNEY THROUGH THE OLD TESTAMENT

By M. A. Beek *(Harper & Bros., $3.95)*

Taken together these three books would do much to enhance the average person's understanding and appreciation of the Old Testament. Dr. John Bright's new book is important not only as "A history of Israel" but also as a splendid introduction to the significant developments in Old Testament critical scholarship and archeological findings during the past half century. Following a prologue dealing with the prehistoric era, Israel's history is traced from the period of the migration of her Semitic ancestors in the early second millenium B.C. to the end of the Old Testament period and the rise of Judaism.

The events of the patriarchal period are carefully evaluated and the author concludes we can be confident "that the Bible's picture of the patriarchs is deeply rooted in history."

Dr. Bright makes abundantly clear throughout that the distinguishing factor in Israel's history was her religion and he has sought (with remarkable success) "to accord religious factors their proper place in and alongside political events." There are good bibliographical suggestions for further reading, also eight chronological charts covering as many historical epochs. The indexes seem adequate and some sixteen of the Westminster historical maps of Bible lands are reproduced in color. This book should long stand as a competent reference text.

Dr. John Elder is a member of the Presbyterian Board of Foreign Missions and has served with distinction in Iran since 1923. This has brought him into close proximity with many of the archeological explorations that have been carried out in recent decades. In *Prophets, Idols and Diggers* he has undertaken to relate some of the archeological findings to important historical episodes of the Bible. His first-hand acquaintance with the land and the people of that region gives his writing a quality of familiarity with the subject material not always present in a book of this kind.

The book covers both the Old and New Testaments. His experience as a lecturer as well as a writer has enabled him to maintain a high level of interest at all times. Of special significance is the inclusion of some forty-eight splendid illustrations, most of them original photographs supplied by official photographers of various explorations. *(See* Herald *series, page 20.)*

The author of *A Journey Through the Old Testament* is a young Dutch scholar and the material for this book was originally given as radio talks. It is the kind of book that will inspire more than it will inform since it is the author's aim to take interesting episodes from the Old Testament and so present them as to capture the reader's enthusiastic interest. In doing this his primary concern has been to show the relevance of the Old Testament story to contemporary life rather than to deal with critical problems—of which, however, he is fully cognizant. The translation is by Arnold J. Pomerans and is quite readable. Added interest is given to the book by the seventeen photographic reproductions that are scattered through the text.

Stiles Lessly
Minister,
Thomas Memorial Congregational Church, Chicago, Ill.

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

NEWS

WITHIN THE UNITE

OUTDOOR PANTOMIME PORTRAYS NATIVITY SCENE

CHURCHES in many communities are hard at work preparing outdoor nativity scenes to be displayed on church lawns or in public parks. Many of these use plaster of Paris models or cardboard figures to depict participants in the scene, but an increasing number of church groups are featuring real people and live animals.

Illustrative of the latter group is the nativity scene *(see photo)* erected last year by the Churchmen's Fellowship of the Community Church of Market Heights (E and R) at Canton, Ohio. Seven men and a woman participated in the pantomime each night, with a total of thirty-two persons taking part during the four nights of the display. Normally the scene also included two live sheep and a donkey.

All of the costumes, utilizing brilliantly colored satins and glittering brocades, were made by members of the service group of the Women's Guild. Preparations began three months before Christmas. "It is the hope of the Churchmen's Fellowship," said Robert Krahling, chairman of the project, who is also superintendent of the church school, "that this manner of depicting the nativity scene might contribute to the community's desire for a reverent observance of the holy season." The Rev. W. Robert Grunewald Jr. is pastor of the church.

DOROTHY CUSHING HONORED ON RETIREMENT

Lenscraft

DOROTHY P. CUSHING of Melrose, Mass., an executive on the national staff of the Congregational Christian churches for thirty-five years, was honored October 24 at a dinner held at Congregational House in Boston, Mass. The dinner, attended by seventy-five staff members and friends, marked her retirement as head of the denomination's Office of Recruitment. Miss Cushing organized and directed the first news bureau of the American Board of Commissioners for Foreign Missions. She later enlarged her coverage to include all the national agencies of the denomination by setting up the Congregational Christian News Bureau. She directed the bureau for the next fourteen years, covering the church's national meetings throughout the country, writing for the denominational magazines and serving as the denomination's liaison with the press, radio and television.

In 1956 she became director of the Office of Recruitment, which seeks to interest young people in church-related vocations such as religious education, the ministry and the mission field.

The Rev. Dr. Daniel Bliss, assistant to the executive vice president of the American Board, presided at the dinner. Speakers included the Rev. Dr. Alford Carleton, the board's executive vice president; the Rev. Albert C. Ronander, assistant to the secretary of the CC General Council; Dr. Fred Field Goodsell, former American Board executive vice president; Harold B. Belcher, treasurer of the Missions Council; the Rev. David H. Sandstrom, associate minister of the Missions Council. Photo shows Dr. Goodsell, Miss Cushing, Mr. Ronander, Dr. Carleton.

ELMHURST COLLEGE DEDICATES CHAPEL ORGAN

A NEW three-manual Moller organ was recently installed and dedicated in the Hammerschmidt Memorial Chapel on the campus of Elmhurst College, Elmhurst, Ill. When Louis M. Hammerschmidt of South Bend, Ind., made his generous contribution toward the erection of a new chapel, he requested that a pipe organ be installed that would be in keeping with the size and beauty of the new structure and that at the same time would enhance the facilities of the School of Music of the college.

Subsequently an organ fund was created, to which members of the Elmhurst board of trustees, alumni, churches and friends of the school have contributed. Christ E and R Church of Milwaukee, Wis., presented the chimes in the organ as a memorial to its former pastor, Dr. Henry Niefer, an alumnus of Elmhurst College and former member of its trustee board.

A feature of the organ dedication service was the unveiling of a portrait of Mr. Hammerschmidt. Photo shows Dr. Robert C. Stanger *(left)*, president of Elmhurst College, with Mr. Hammerschmidt *(center)* and Dr. Erwin J. Goebel of Wilmette, Ill., chairman of the board of trustees. The dedication recital was given by Robert Glasgow, head of the organ department at MacMurray College, Jacksonville, Ill.

RETIRED MISSIONARIES CELEBRATE AMERICAN BOARD ANNIVERSARY

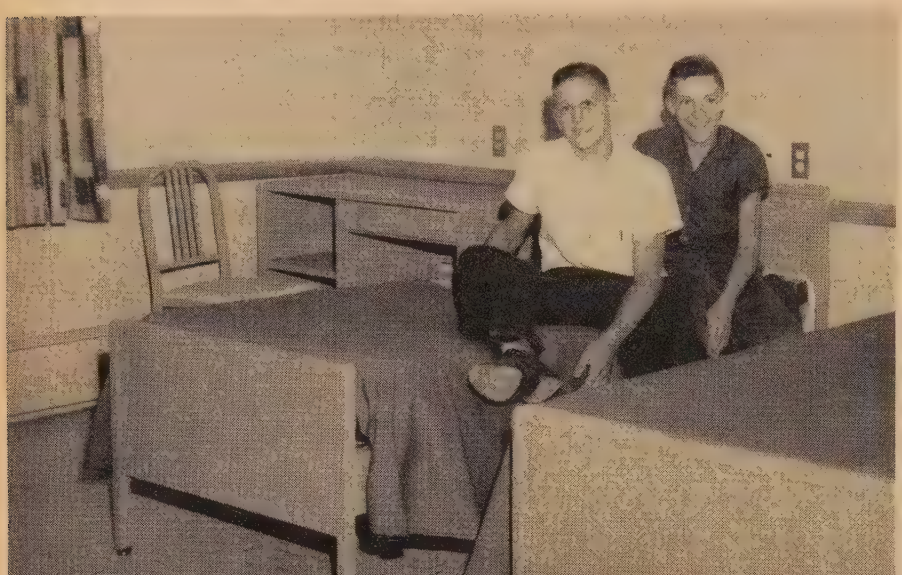
SEVENTY-SEVEN retired missionaries of the American Board of Commissioners for Foreign Missions, residents of Claremont, Calif., took part in a procession commemorating the 150th anniversary of America's oldest foreign missionary society *(see photo)*. The procession was held in conjunction with a special service of thanksgiving at the Claremont Church (CC). Preacher for the occasion was Dr. Abraham K. Akaka, minister of the Kawaiahao Church in Honolulu, who had just participated in the American Board's anniversary meeting in Farmington, Conn., *(see* United Church Herald, *November 17)*. A prayer of thanksgiving for the board and its long record of overseas ministry was given by the minister, Dr. Harold G. Jones.

Continued on next page ➧

PENNSYLVANIA CHILDREN'S HOME DEDICATES NEW COTTAGES

Two new cottages for teen-age boys were dedicated recently at the St. Paul Children's Home (E and R), Greenville, Pa.

The two buildings, each housing twelve boys and three staff members, were erected at a cost of $200,000. Each is a one-story structure 138 feet long and 50 feet wide. The photo showing two of the boys in the new room they occupy together was taken before the surroundings had taken on any of the distinctive marks that characterize a typical teen-ager's room.



The service of dedication was attended by the home family, members of the board of directors and friends. Among those participating in the ceremonies were Dr. E. Roy Corman of Pittsburgh, president of the board of directors; Dr. Paul C. Shumaker of Greenville, Pa., first vice president of the board; the Rev. Walter M. Trogler of Pittsburgh, chairman of the property committee; and the Rev. Morris H. Cooper, administrator of the home.

St. Paul Children's Home occupies a 600-acre farm near Greenville and provides facilities for seventy-two children. It is under the same management as St. Paul's Old Folks Home at the same location, which has room for sixty residents, and Dorseyville Home for the Aged at Dorseyville, Pa., with accommodations for twenty-eight residents. These institutions serve the congregations of Pittsburgh Synod, West New York Synod and Northeast Ohio Synod of the Evangelical and Reformed Church and are members of the Commission on Health and Welfare.

U.C.C. REPRESENTED AT TOWN AND COUNTRY CONVOCATION

The United Church of Christ, with eighty registered delegates, topped the list of denominations represented at the recent National Convocation of the Church in Town and Country held in Denver, Colo.

National and interdenominational in scope, the convocation brought together more than 400 town and country leaders of the Great Plains and the Intermountain regions. "Planning for mission" was the theme and major addresses dealt with the why and the how of interdenominational church planning, with special reference to small-town and rural areas. Attention was given to sociological, psychological and economic forces with which the planning process must deal.

Participating in program leadership from the United Church of Christ were Dr. Victor Obenhaus *(right in photo)*, Associate Professor of the Church in Agricultural and Industrial Life at Chicago Theological Seminary; the Rev. Serge F. Hummon of Chicago and the Rev. Shirley E. Greene of St. Louis, secretaries of the Department of Town and Country Church. Dr. Henry McCanna *(center)* was presented as the new executive director of the Town and Country Department of the National Council of Churches. Dr. H. Conrad Hoyer *(left)*, associate executive secretary of the N.C.C. Division of Home Missions, also participated in the program.

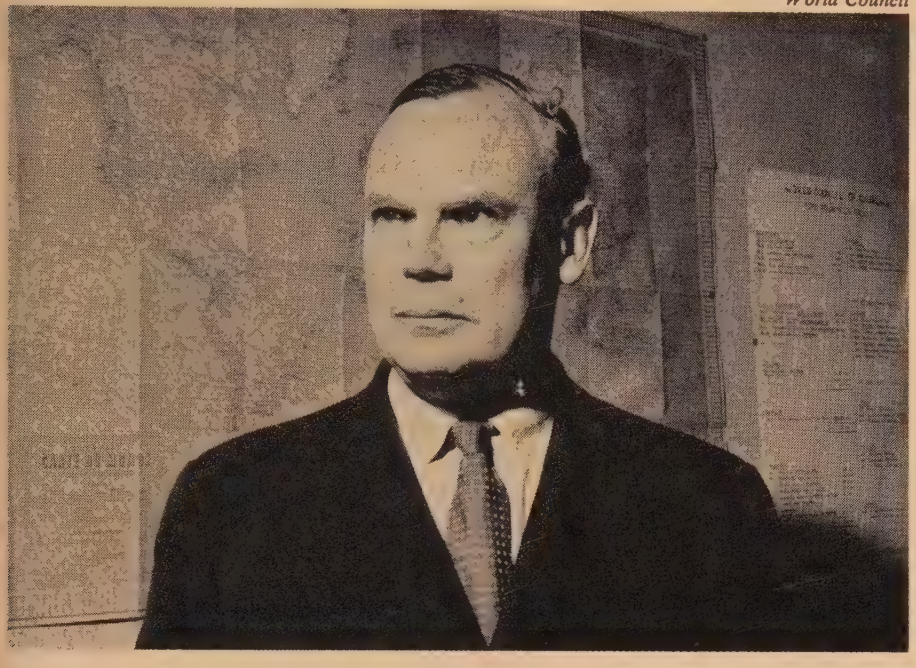
At a denominational meeting held at Eastlake Congregational Church outside Denver the United Church group saw slides of both CC and E and R work in the Plains and the West, and heard descriptions of special ministries by the Rev. Dean Roy Miller of Upland-Alida Cooperative Parish, Kansas; the Rev. Austin G. Engel, Fort Berthold Indian Reservation, North Dakota; the Rev. Arthur R. Achtemeier, Scottsbluff, Neb., field secretary for the E and R Board of National Missions.

RNS

W.C.C. PAYS TRIBUTE TO DR. EDGAR CHANDLER

DR. Edgar H. S. Chandler, CC clergyman, was honored for his distinguished service as director of the World Council of Churches' Service to Refugees by the Division of Interchurch Aid and Service to Refugees at its recent meeting in Buck Hill Falls, Pa. Dr. Chandler has accepted the position of executive vice president with the Church Federation of Greater Chicago *(see* United Church Herald, *November 17, page 29)*.

World Council



The tribute to Dr. Chandler read in part: "Refugees always knew that in Edgar Chandler they had a champion who would put their interests first, care for them as people and work himself to the bone on their behalf. His colleagues and the many hundreds of men and women who have worked in the Service to Refugees during these years always knew that they could count on his direction and help at whatever cost to himself. They responded to his leadership with loyalty and affection."

In his final report Dr. Chandler predicted that the number of refugees resettled by the World Council in 1960 would reach 14,000. By September 30 the United States had already received 5,301 refugees. Of these some 4,000 are Dutch refugees from Indonesia who have been living in the Netherlands. Unfortunately the refugee problem is by no means solved, he said. Still with us are the one million Arab refugees, those who have fled Eastern Europe, the more than one million Chinese in Hong Kong and new refugees resulting from disturbances in Africa.

TEXAS HOME FOR AGED PLANS EXPANSION

THE celebration last month of the fiftieth anniversary of the Eden Home for the Aged (E and R) in New Braunfels, Tex., found this institution preparing expansion plans that will nearly double its present capacity. Application for a Hill-Burton grant in the amount of $325,000 has been approved by the State Board of Health, and it is expected that the construction of two additional wings will begin next spring. The present infirmary will probably then be converted to residential facilities, which can then accommodate about sixty-five people. The infirmary's capacity will be increased to about seventy patients.

A project of the Texas Synod of the Evangelical and Reformed Church, the Eden Home was operated for nearly forty years in San Antonio. In 1956 it completed the facilities it now occupies on a 60-acre tract on the edge of New Braunfels. Administrator of the home is Elmo L. Fischer, a native of New Braunfels. The Rev. Reinhold E. Maechtle, former superintendent, is chaplain and director of social services. Fred R. Raymond of San Antonio is president of the board of directors.

Photo shows congregation assembled in front of the home on a recent Sunday afternoon to celebrate the anniversary. Mr. Maechtle is presiding. Others who participated in the service were the Rev. John G. Mueller of Waco, president of Texas Synod; the Rev. E. H. Schwengel of Richland, Tex., immediate past president of the board of directors; the Rev. Richard F. Kuretsch, pastor of First Church, New Braunfels, and the Rev. Martin P. Kniker of Bethany Church, San Antonio, both past presidents of the board of directors.

A feature of the anniversary service was the dedication of the first so-called "cottage area," a section of the campus where privately owned cottages are being erected and occupied by elderly citizens.

Seidel Studio

NEWS of the WORL

FOUR-WAY LUTHERAN MERGER VIRTUALLY ASSURED

FORMATION of a new Lutheran body of more than 3,140,000 members by 1963 was virtually assured when the United Lutheran Church in America voted unanimous approval of plans for a four-way merger.

One delegate stood in opposition as 640 other delegates to the U.L.C.A.'s twenty-second biennial convention in Atlantic City endorsed a resolution to unite with the Augustana Lutheran Church, American Evangelical Lutheran Church and Finnish Evangelical Lutheran Church (Suomi Synod). The lone dissenter, a young layman of Kannapolis, N. C., later requested and received permission to change his vote.

The favorable action taken by the convention must be ratified by two-thirds or twenty-two of the U.L.C.A.'s thirty-two synods or territorial units, not later than May 31, 1962. It is expected that the new church, to be known as the Lutheran Church in America, will begin to function in January 1963. In photo, Dr. Franklin Clark Fry *(right)*, is presenting the proposed constitution and by-laws for the new church at a meeting

N.L.C. News

of the Joint Commission on Lutheran Unity. Wielding the gavel is Dr. Malvin H. Lundeen, president of Augustana Lutheran Church and chairman of the commission. Seated is Dr. Carl C. Rasmussen of Gettysburg, Pa., secretary of the commission.

BISHOP OTTO DIBELIUS ADDRESSES CHURCHMEN

RNS

COMMUNIST atheism has not yet succeeded in crushing the Christian faith of the German people, Bishop Otto Dibelius *(center)* told a large group of church leaders meeting at Buck Hill Falls, Pa., last month. Berlin's Protestant bishop warned, however, that if the Communists should succeed in isolating all Berlin, "the whole structure of the Christian church in East Germany would collapse." The 80-year-old bishop is a president of the World Council of Churches. "Once Berlin is isolated," he said, "the sixteen million Protestants in East Germany will be left utterly to themselves and lost." It is still legally possible to send financial aid to the East German churches, "but only political decisions will determine for how long."

Two-thirds of Bishop Dibelius' five-million-member parish lies in the East Zone of Berlin. A churchman of the Lutheran-Reformed tradition, he is chairman of the Council of the Evangelical Churches in Germany (E.K.I.D.).

The bishop described the "island city of Berlin" as an oasis where East and West can still meet. They read newspapers from each side and see that the stories differ. What is success in one is defeat in the other. "Only the weather forecast is the same," he said. The persistent Communist propaganda aimed at uprooting the Christian faith, he said, promises no more need, no more injustice, but happiness for all mankind. "In order to help man bring about this happy state, they try to wipe out Christianity, starting with the children."

Expressing the thanks of the German people for the aid sent them by the American churches through Church World Service and the World Council of Churches, Bishop Dibelius declared: "Thanks to this aid the people of Germany have learned each day that there is a world church of faith and hope and love."

The bishop addressed the board of managers of Church World Service and members of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches, who met in Pennsylvania in November. Photo shows Bishop Dibelius with *(left to right)* Sidney D. Gamble, Dr. Robert C. Mackie, Dr. Leslie E. Cooke, Dr. R. Norris Wilson and Dr. J. W. Winterhager.

VIDE CHURCH

1961 WORLD MISSION CONFERENCES ANNOUNCED

A SERIES of nine interdenominational conferences on the Christian World Mission to be held during the summer of 1961 has been announced. The program at each conference will center around the 1961-62 mission study themes.

Outstanding authorities on the mission of the church at home and abroad will give platform addresses and conduct classes and seminars, discussion groups and denominational workshops. Missionaries and Christian nationals from other lands will participate. Laymen and laywomen are invited to attend.

1. *Southwest Conference on the Christian World Mission,* June 10-16 at Mount Sequoyah Assembly, Fayetteville, Ark. Contact: Mrs. R. C. Allmon, 204 E. Kansas St., Walters, Okla.

2. *Rocky Mountain Conference School of Missions,* June 11-17 at Colorado Woman's College, Denver 20, Colo. Contact: Mrs. Max Van Hall, 1337 Newport St., Denver 20, Colo.

3. *Silver Bay Conference on Christian World Mission,* July 12-19 at Silver Bay, N. Y. Contact: Dr. J. Allan Ranck, 475 Riverside Drive, New York 27, N. Y.

4. *Northfield Conference on Christian World Mission,* July 16-22 at Northfield School, East Northfield, Mass. Contact: the Rev. Theodore S. Horvath, 14 Beacon St., Boston 8, Mass.

5 and 6. *Ecumenical Mission Conferences,* July 28-August 2 and August 2-7 at Asilomar, Pacific Grove, Calif. Contact: Janet Verkuyl, 83 McAllister St., San Francisco, Calif.

7. *Midwest Conference on the Christian World Mission,* August 7-11 at Northwestern University, Evanston, Ill. Contact: the Rev. E. Morris Egeland, Oelwein, Iowa.

8. *Chautauqua Conference on the Christian World Mission,* August 20-25 at Chautauqua, N. Y. Contact: Dr. Ruth Ransom, Chautauqua, N. Y.

9. *Pacific Northwest International Mission Conference,* August 23-28 at University of Vancouver, Vancouver, B. C. Contact: Mrs. H. T. Dieterich, 15003 Fourteenth Ave., SW, Seattle 66, Wash.

ARCHBISHOP OF CANTERBURY TO VISIT POPE

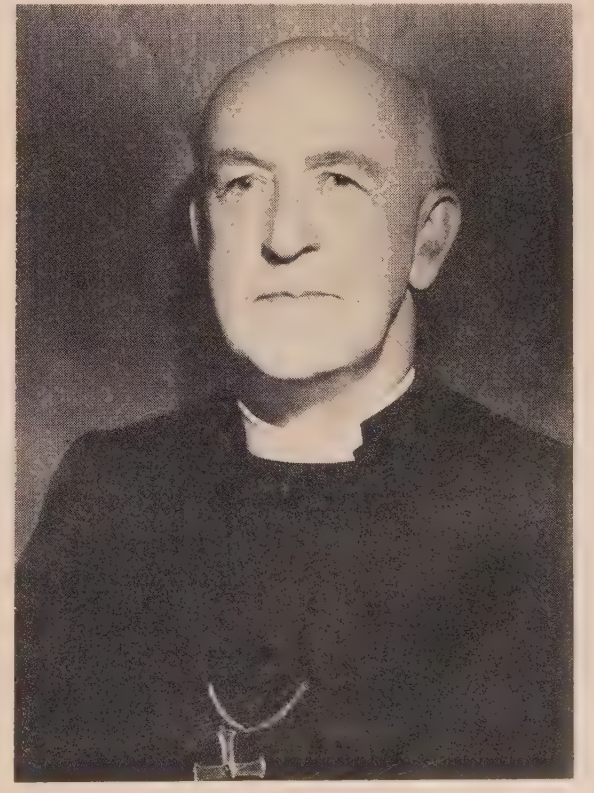
A NEW PAGE in church history was seen being written with the announcement last month that Dr. Geoffrey Francis Fisher *(see photo),* Archbishop of Canterbury and the top-ranking prelate of the world-wide Anglican communion, would visit Pope John XXIII at the Vatican Palace in the first days of this month.

Church leaders greeted the announcement as presaging a new era of good will and understanding between the Roman Catholic Church and the Church of England, which traces its origin back to the breach between Rome and King Henry VIII in the sixteenth century. As Archbishop of Canterbury, Dr. Fisher heads an archdiocese that was formerly Catholic but for four hundred years has been the primatial see of the Anglican community.

Dr. Fisher's audience will take place prior to the scheduled visit of Queen Elizabeth II, the nominal head of the Anglican Church, to Pope John next May during a state visit to Italy. The last time an Archbishop of Canterbury visited a Pope was in 1397, when the see belonged to Rome.

Although spokesmen both for the Vatican and the Church of England have insisted that the Anglican primate's visit to the Pope will be purely a "courtesy call," many observers believe it is almost certain that church unity will be one of the chief topics of discussion, although such a discussion can be little more than academic since any prospect of a return of the Anglicans to Rome appears extremely remote at this time.

RNS



Renewal of the Church

(Continued from page 15)

The missionary situation in the inner city demands that we explore new forms of communicating the gospel. Before discussing the types of church situations confronting us let me briefly name some areas of missionary activities that confront us. More and more in the inner city we discover that the action of political bodies determines our lives—in terms of traffic, ambulance service, police protection, welfare regulations, housing, transportation, medical care and so on. Any home-missionary strategy must have access to all the possible facts in relation to the local political scene if it is to act effectively on decisions that affect vast numbers of the population.

Again, we need to search out ways to bring the judgment and mercy of the gospel into the areas of economic division. Some missionaries must be dispatched into both the large business groups as well as into the trade unions. Again, there is real need to gather men and women along vocational lines to discover the meaning their individual faiths have for their daily jobs. While there have been some valiant attempts to make the gospel relevant to the writers, artists and musicians in our inner-city areas, much more needs to be done in this direction.

Let us look now at the missionary task in terms of the existing church situation. There are at least five types of church situations in the 162 standard metropolitan areas of the country that require our attention. These are: (1) areas of Protestant vacuum where the historic denominations have already closed their churches and moved out; (2) churches in areas now being abandoned by congregations; (3) neighborhood churches in changing communities where decline in some form or another is now taking place; (4) regional or "status" churches in changing or downtown areas, which need to explore new ministries; (5) redevelopment areas where Protestant churches have been demolished to make way for large-scale housing projects.

In all these areas, except in those churches that have been left with considerable endowments or have become "status" churches drawing their constituencies from suburban areas, there will be a need for funds and personnel. When this point is reached—due to the economic segregation of our large cities—then the churches must face realistically the task of developing a missionary structure.

I have begun to question the wisdom of separate denominational strategies. After living and working for almost twenty years in the blighted areas of several American cities I am convinced that the demands are far greater than present Protestant resources can meet. At the same time it is evident that some industrial firms and some foundations would certainly consider making grants to a united Protestant agency.

Theologically, I question the necessity of separate denominational strategies. Is it possible that the denominational expressions of the gospel that arose some two hundred or more years ago are still relevant to the electronic, automated culture of our urban centers? Luther, Zwingli, Calvin, Wesley and Jonathan Edwards, while armed with the same eternal gospel, were nevertheless confronted with a far different cultural and political situation than are we.

More and more as inner-city ministers gather at conferences it becomes evident that in the inner city we stand in need of new forms and structures, which may or may not have much relevance to the different denominational traditions out of which we come. The more we deal with the inner city the more we come to feel with Paul that there is "one Lord, one faith, one baptism."

On the other hand, we are also aware of the values sometimes carried within a denominational tradition. Through the years we have found ourselves pooling elements of these traditions. Basically, we have borrowed three emphases that run through American denominational traditions. We have for the most part returned to forms of liturgical worship and the use of the sacraments; we have rediscovered the Word, both preached and communicated in Bible-study groups; and we have seen the power of the Holy Spirit taking hold of men and events. We are discovering the necessity for all three elements as we approach the missionary situation in the inner city. This leads me to believe that perhaps a renewal of the church may well come from the dialogue that ensues as we encounter this home-mission frontier together. The pagan-secular culture of the inner city may very well be God's instrument to force us toward true ecumenicity.

Even though the denominations feel that there are theological differences prohibiting an ecumenical approach to the inner city, a strategy may be created that will preserve denominational traditions. Sheer economic necessity may thus produce an ecumenical strategy. This will probably happen only insofar as each denomination understands the depth of the inner-city problem and the necessity for the church to transform its direction and structure.

The beginnings of such an ecumenical strategy may well lie in a joint research and planning office. There is evidence in some cities that this is beginning to happen. If such an office can overcome the temptation merely to plot out new church sites in wealthy suburbs, it can be of tremendous help to an inner-city strategy. Research and planning can at least tell us what the problem is and reveal the present condition of our church enterprises. This alone may be of assistance in shaking the foundations of our present complacency.

Certain denominations are coming to see that it is possible to develop an ecumenical inner-city strategy without sacrificing ecclesiastical relationships. In Cleveland nine Protestant denominations have established what is called the Inner-City Protestant Parish, in which each supporting denomination names two representatives to a board of directors. Large churches in suburban areas and the inner-city churches served are also represented by board members.

This board has the function of raising the funds and passing on the over-all parish budget, which includes allocations to the churches supported by the parish. While all of the major denominations do not belong to it yet, this structure has been enthusiastically received in the Cleveland industrial community and has also made possible some gifts from foundations and industrial firms that otherwise would not have been forthcoming.

In addition to the board of directors there is a group ministry made up of the full-time staff and their wives, which functions primarily as an enabling group where ideas, concepts, theology, political action, vocational aims and salaries are shared under a common discipline. There are two full-time administrative officers, an executive director and a business manager.

If a denominational church becomes a part of the parish structure it agrees that it will ask the approval of the group ministry as well as the denomination before it calls a staff member. In all other matters there is complete autonomy of the local congregation. Thus, with the exception of choice of personnel, the local church remains completely a part of the denominational structure while it becomes part of the parish. This structure gives the congregation a relationship with other congregations facing similar problems. It also provides an opportunity for dialogue among traditions both at the congregational level and at the level of leadership.

Further benefits of this ecumenical home mission enterprise are, of course, the joint use of certain programs and facilities such as Friendly Town, parish buses, audio-visual equipment, camp facilities, church maintenance and so on.

I believe the Cleveland Inner-City Protestant Parish has the structural possibilities and tools for American Protestants who want to undertake a long-term strategy in the inner city. The vast inner-city low-income neighborhoods of our metropolitan areas are going to be with us for years to come. We might as well plan the logistics now that are going to be necessary in terms of money and personnel. In conclusion, the development of home-mission strategy in the inner city must be seen not merely as another "project." It may well hold the key to a renewal of the Christian church in our generation.

OBITUARIES

THE REV. DR. EDWARD S. COBB, 82, Congregational Christian missionary educator in Japan for more than forty years, died October 30 in Claremont, Calif.

A native of Medfield, Mass., Dr. Cobb graduated from Amherst College, Amherst, Mass., and Union Theological Seminary, New York City.

During most of the years they served in Japan he and Mrs. Cobb were members of the faculty of Doshisha University in Kyoto. Dr. Cobb was the author of *Introduction to the Literature of the Old Testament* and *Introduction to the Books of the Apocrypha,* both in Japanese. He also served as treasurer of the Japan Mission for a time and for many years was secretary of the mission.

He is survived by his widow, a son and a sister.

THE REV. EDWARD GOODHUE FRENCH, 95, a retired CC minister of Johnson, Vt., died October 15.

Born in Eaton, Quebec, Canada, and educated at Oberlin College and Graduate School of Theology, Mr. French was ordained in 1892. He served several Vermont churches and after his retirement was a frequent interim minister in nearby parishes. He was active in association and state conference work, serving as president of the Vermont Congregational Conference in 1920-21. His wife, Nellie Osgood French, died in 1949.

MRS. EDNA ROCKWELL HARMON, 90, died October 4 in Ticonderoga, N. Y. She was the widow of the Rev. Willard P. Harmon who went to Ticonderoga in 1919 as minister of the Congregational church. He died in 1953.

Mrs. Harmon is survived by a sister and a daughter.

THE REV. ALBERT A. MEUSSLING of Buffalo, N. Y., a retired E and R minister, died October 23 at the age of 72. Educated at Mission House College and Mission House Seminary, he was ordained in 1919 and served churches in Canada, Kansas, Wisconsin and New York. He was secretary of the West New York Synod for sixteen years. Mr. Meussling is survived by his widow, three daughters and a son, the Rev. Herbert A. Meussling, pastor of St. John's Church, near Holgate, Ohio.

THE REV. DR. WILLIAM BARRETT MILLARD, retired CC minister, died recently in Chicago.

Born in Milwaukee, Wis., and graduated from Ripon College and Chicago Theological Seminary, Dr. Millard served several churches in Wisconsin and Illinois, leaving the Morgan Park Church in Chicago in 1915 to become executive secretary of the Chicago Church Federation where he served for twenty-five years.

After retiring to Florida, he organized the Cocoa Beach Community Church in 1944.

MRS. G. A. JOHNSTON ROSS of Honolulu, Hawaii, whose late husband was for many years a professor at Union Theological Seminary, New York City, died in Honolulu September 19 at the age of 76.

Mrs. Ross gave generously of her time to the International Christian University in Japan, the work of the Y.W.C.A. and the Congregational Christian churches in Hawaii.

CAROLYN DIXON SMILEY, 70, a missionary educator in India for eleven years and a member of the executive staff of the American Board of Commissioners for Foreign Missions for five years, died September 22 in Florence, Italy.

Appointed by the Woman's Board of Missions of the Congregational churches in 1916, Miss Smiley taught at the Ahmednagar Girls' School in India. When the Woman's Board merged with the American Board in 1927, she was asked to serve as an associate secretary in the candidate, editorial and "home" departments.

In 1935 she helped launch *World Youth,* a magazine for elementary and junior-high school students with accent on customs and cultures of people all over the globe.

Miss Smiley was born in Riverside, R. I., while her father, the Rev. James D. Smiley, was minister of the Congregational church there. She was educated at Middlebury, Mount Holyoke and Simmons Colleges. A brother, the Rev. Edward F. Smiley, Bedford, N. H., survives.

LOREN N. WOOD, senior partner in the New York law firm of Wood, Werner, France and Tully, died in Bound Brook, N. J., October 29 at the age of 83. He had practiced law in New York for fifty-eight years and had been the attorney for the CC Board of Home Missions since 1936 and also for the CC General Council.

Board chairman of the First National Bank of Somerset County, N. J., he served as a director of the Prudential Insurance Company of America from 1952 to 1958.

He was a member of the Executive and Administrative Committees of the CC American Missionary Association and had also served as chairman of the Finance Committee. He was a member of the Bound Brook Congregational Church. His widow and three sons survive.

LETTERS

Long Beach, Calif.

TO THE CO-EDITORS:

You have rendered a real service by publishing William Robert Miller's article on "The world church and the problem of peace." *(See* Herald, *Nov. 17.)*

Too much of our thinking in church circles about international problems and issues is in the area of pious platitudes and acceptance of the postulates of the secular world. This we call "realism."

Mr. Miller's point of view represents the true realism. He analyzes accurately some of the realities in the present international situation and confronts us in the church with our primary Christian obligation—to witness in word and in deed to the deepest realities of our faith. This article was needed and you are to be congratulated for publishing it.

Emerson G. Hangen
Minister, First Congregational Church.

★

Dolton, Ill.

TO THE CO-EDITORS:

We have had many favorable comments on recent issues of *United Church Herald* from members of our congregation and I am sure that our 100 per cent subscription is becoming more and more appreciated.

(Mrs.) LaVera Lenover
Secretary,
Immanuel United Church of Christ.

★

Wadley, Ala.

TO THE CO-EDITORS:

Minstrel shows seem to be money makers for many church organizations. Is it Christian charity to refuse to eat with Negroes, or to boycott schools to keep our children from going to school with Negroes —whether in Alabama or Detroit—and then paint and dress like Negroes and make them look ignorant and silly?

Carl J. Landes
Southern Union College.

Because we share reader Landes' concern, we published a perceptive article by Armstrong Hunter (United Church Herald, June 18, 1959) *on the question: "Is it just good-natured fun?" "For a good many years I have regarded minstrel shows as bad entertainment," Mr. Hunter declared. "They perpetuate stereotypes about a rather substantial portion of the United States population—stereotypes that portion generally resents. . . ." Ed.*

How to use this issue

A CHALLENGE . . .

. . . to complacency is J. Robert Nelson's probing discussion of where the Christian church stands in the world. "Is time running out for the church?" he asks on page 8.

CHRISTMAS . . .

. . . will be here sooner than we think. On page 10 Frances S. Smith suggests ways readers can prepare for a more meaningful holiday celebration. "The Christ born to all the world" is depicted on page 4 in paintings by contemporary artists from all over the world. And Boynton Merrill's meditation on page 6 is an important reminder of "The significance of Advent."

MISSIONS COMMITTEE . . .

. . . members will enjoy becoming acquainted with a Service Committee worker's international household in Germany (page 18). And Donald L. Benedict draws upon his experience on a vital home-mission frontier, the inner-city parish, for an article on page 14.

TRAVELERS . . .

. . . interested in a domestic or foreign "Tour that lifts horizons" may find just what they want in Stanley H. Wilke's article describing 1961 mission tours (page 12).

DON'T OVERLOOK . . .

. . . Dr. Robert J. McCracken's thought-provoking warning not to leave the intellect behind when we enter church. "Putting our brains to work in the service of religion" is on page 11.

UNITED CHURCH HERALD

Suggestions for Nominating Committee

THE second General Synod, meeting in Cleveland in July, 1960, elected a nominating committee to serve for the third General Synod of the United Church of Christ to be held in Philadelphia July 3-7, 1961. The committee has been directed to prepare its nominations in terms of the provisions of the proposed Constitution and By-laws of the United Church of Christ. It will then, if the Constitution is declared in force as is generally anticipated, be prepared immediately thereafter to submit nominations for all the offices to be filled by the General Synod.

While there will be opportunity for nominations from the floor, the Nominating Committee solicits suggestions from the members of churches, synods, associations, conferences and instrumentalities for its careful consideration. It will be pleased to have suggestions for any or all of the offices to be filled. Communications should be addressed to the undersigned, care of the United Church of Christ, 297 Park Avenue South, New York 10, N. Y.

Arthur D. Gray
Chairman, Nominating Committee

Is Time Running Out?

(Continued from page 9)

effective means for communicating its faith. Christians write more, print more, broadcast more, travel more and produce more than others of the race. "All things are yours . . . and you are Christ's; and Christ is God's." We have scarcely begun to employ our material resources in Christ's mission through us to all men.

Daily reports from everywhere tell of the unimaginable degree of man's misery and evil. No nation is exempt from ignorance, mental illness, sexual aberrations, crime, strife, incipient warfare and the rest. Now it is a common fallacy to think of the gospel as a spiritual wonder drug that, when properly applied, will cure any ill. The Christian faith has the most thoroughly realistic view of man's nature. It shows up man at his worst, in his pride and corruption, and is not deceived by utopian plans of social improvement. But it also knows man at his best and through Jesus Christ knows the way that leads man to being his best. This honest and valid understanding of man's nature and of the purpose of human existence is urgently needed by all persons now alive.

All persons need, secondly, the kind of human community that Christian faith offers. Everywhere there is an unsatisfied desire for genuinely personal relations between people—in disrupted tribes and villages of Africa as well as disrupted families and towns in America. It is the church's true nature to be the most intimate and satisfying community, however much our congregations may defect from this character. Christians have this treasure to share with others.

Hope in God is the third requisite to man's deepest need. Most people today are still as they were in apostolic times, "having no hope and without God in the world." Some religions deliberately stifle hope for meaning in this earthly life or beyond. Some offer fantastic hopes. Some modes of thought induce men to laugh in scorn at the notion that any good is to be expected now or ever. But the gospel tells a man who he is, who made him, who forgives him and what his life may be. Millions secretly long for this good news.

The Apostle Paul saw the time of history running out. Looking toward the "impending distress" he declared, "The form of this world is passing away." Were he and the early Christians deluded? Yes and no. The "end" did not come as expected. But the "end" or "destiny" or "judgment" of every individual is always "at hand." And the gospel speaks to each one in his extremity, in his last time. Moreover there is today a keener awareness than formerly of the transiency of civilization and even of mankind's existence. For Christians, or anyone, to sit back comfortably and assume that everything will work out all right in a few more centuries is sheer insanity. Yet one gets the general impression that the churches and many of their members have just so nonchalant an attitude.

God's reign, his will, is not now exercised on earth as it is in heaven. We pray for the coming of that time. But meanwhile God has called his people—the church—to prepare the way for its coming. Every act of obedience, every cup of cold water given in Christ's name, every utterance that commends the gospel, every communal manifestation of the Christian fellowship, every act of baptizing and of sharing the Lord's Supper, every contribution of money or goods for the furtherance of the organized mission of the churches—all these together make up the church's response to its Lord's intention for it.

The signs of the times tell us of the dimensions and difficulties of our missionary task. They indicate what man's pressing needs are and how well endowed the church is to meet them. But they make us realize how little time there is to waste in getting on with the Christian work of witnessing, serving and loving in all the world.

Church and Ministerial RECORD

E and R Address Changes

ALLEN, DEAN A., Box 301, Blandon, Pa., serving the Belleman-Blandon-Pricetown Charge on privilege of call.

ANDREAS, MORGAN R. W., Taneytown, Md., to 123 E. Burke St., Martinsburg, W. Va., pastor of Christ Church.

BIZER, WALDEMAR A. (Ch), Lake Charles, La., to 4130th Combat Support Group, Bergstrom Air Force Base, Austin, Tex.

DECHANT, NORMAN J., Fredonia, to R.1, Malone, Wis., pastor of St. Paul's.

GEBHARDT, GERARD H. (E), Indianapolis, Ind., to 3023 E. Seventeenth St., Tucson, Arizona.

GOBRECHT, WALTER R., Massillon, Ohio, to 11242 E. Excelsior Drive, Norwalk, Calif., (retired).

GRAESER, PAUL H., Van Wert, Ohio, to 2412 Azalea Drive E., New Port Richey, Fla., on leave of absence.

HALL, RICHARD D., Mount Carmel, Ill., to Box 65, Chrisney, Ind., co-pastor of Spencer County Larger Parish.

LAMMERS, PAUL W., Edwardsport, to R.R. 1, Lamar, Ind., co-pastor of Spencer County Larger Parish.

LAUSMAN, ROY E., Indianapolis, Ind., to 515 S. Lafayette St., Royal Oak, Mich., pastor of Emanuel.

MENSENDIEK, C. WILLIAM, Rochester, to 173 N. Park Ave., Buffalo 16, N. Y., pastor of Plymouth Congregational Church.

MEYER, J. P. (E), Fitzwilliam, N. H., to 1518 N. Federal Highway, Lake Worth, Florida.

PRESS, SAMUEL D. (E), 5224 S. Grand Blvd., St. Louis 11, Mo., (correction).

RASCHE, RICHARD F., 2350 E. Thompson Road, Indianapolis 27, Ind., (change of residence).

REED, JAMES P., Turbotville, Pa., serving Paradise Charge on privilege of call.

SAUER, ALBERT, 7109 Erdrick St., Philadelphia 35, Pa., serving St. Stephen's Church.

SCHMID, ROY R., Lebanon, Pa., to Bugenhagen-Konvirt, Kalckreuthweg 89, Hamburg-Gr. Flottbek, Germany, postgraduate study, University of Hamburg.

TROUT, CHARLES R., Scottdale, Pa., to 409 N. Dale Drive, Lima, Ohio, pastor of Calvary.

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THE HOLY BIBLE AND CHRISTMAS

In the beginning was the Word;
Athwart the Chaos, night:
It gleamed with quick creative power
And there was life and light.

Thy Word, O God, is living yet
Amid earth's restless strife,
New Harmony creating still
And ever higher life.

O Word that broke the stillness first,
Sound on, and never cease
Till all earth's darkness be made light,
And all her discord peace.

—H. W. LONGFELLOW

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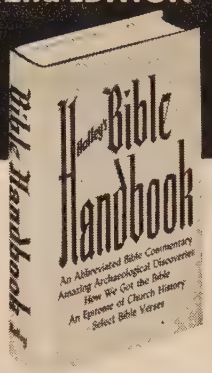

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HENDERSON, HAROLD C., from Soddy-Daisy Parish, Tenn., to East Tallassee, Ala.

HERMAN, ROBERT J., Plymouth, Wichita, Kan., to minister of Christian education, First, Muskegon, Mich.

HIXON, HERBERT, layman, to Bristol, Me.

HODGSON, HERBERT, to chaplain to students, Rensselaer Polytechnic Institute, Troy, New York.

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LINTON, THOMAS, to Rosston, Zionsville, Ind. He will continue to serve Prairie Chapel, Hillsboro, but has resigned from Fountain, Attica.

LONG, NATHANIEL A., to Dorcas, Crestview, Florida.

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LORDAHL, CARL, to Tomahawk and Tripoli, Wisconsin.

MARR, DOUGLAS H., to minister of youth, New Canaan, Conn.

MC DOWELL, MAURICE H., to interim, Community, Orem, Utah.

MECKEL, MYRON E., assistant, Second, Rockford, Ill., to Church of the Lighted Window, La Canada, Calif.

MILLARD, GEORGE E., to Warren, Ind.

MILLS, DONALD O., Community, Provo, Utah, to minister at large of Intermountain Convention of Congregational Churches.

MUNGER, CARL, to campus minister, Plymouth House, University of California, Berkeley, Calif.

MUNRO, DAVID M., Cambria, Lockport, to Malden Road Community, Mattydale, Syracuse, N. Y.

MUNZ, ARMIN C., Red Lodge, Mont., to Zion, Scottsbluff, Neb.

MYERS, RUSSELL R., to United, North Tonawanda, N. Y.

NATHAN, ROBERT A. JR., minister of Christian education, Westminster, Spokane, to minister, Eagle Harbor, Winslow, Washington.

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SHUTE, OLIN V., Methodist, to North Anson, Maine.

SIPE, WILLIAM C., to interim, Lyndeboro, New Hampshire.

SISSON, GORDON A., student, to East Orrington, Me.

SWETT, VARDELL D., East Side, Binghamton, to Honeoye, N. Y.

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TEASDALE, DONALD P., student, Federated, Stonington, to Federated, New Sharon, Maine.

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TURNER, JACKSON, E., Union, Lake Bluff, Ill., to Manistee, Mich.

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WENZ, HERBERT E., to youth minister, Mansfield Center, Conn.

WITT, WALTER W., to new project, Sun City, Arizona.

ZILKOW, JOHN, to minister of Christian education, First, Cheyenne, Wyo.

CC Resignations

CAMPBELL, IRVING C., Union, Buffalo, Wyo., to retire.

COUSINS, HERBERT B., South Freeport, Me.

GAISFORD, ALBERT A., Baptist, First Christian, Kittery Point, Me., to retire.

GUMP, JOHN, Presbyterian, Belview, Minn.

GUTHRIE, ARTHUR R., Savannah, N. Y., to retire.

KNOPP, BENJAMIN, Ebenezer, Sidney, Mont.

KUEBLER, KENNETH, Clintonville and Embarrass, Wis.

LUNDIN, HAROLD S., Evangelical Free, Bethel, Cleveland, Ohio.

MC CALLUM, NORMAN A., Rock Springs, Wyoming.

NIXON, EVERETT E., Darrough Chapel, Kokomo, Ind. He will continue to serve Deer Creek, Galveston, Ind.

PEABODY, STEPHEN C., Ladera, Menlo Park, Calif., January 1961, to retire.

RANSOM, DAVID P., Shrewsbury Community, Cuttingsville, Vt.

ROWSEY, JAMES, Steuben, Greenfield, Ohio.

SCHULZ, LOUIS, Community, Fort Myers, Fla., to Piedmont College, Demorest, Georgia.

STARK, WALTER H., First, San Diego, Calif., to retire.

STRIPP, FRED S., South, Berkeley, Calif., to teach.

WILLCOX, W. BREWSTER, Winthrop, Minn., to study.

WILLIS, E. DAVID, Presbyterian, South Merrimack, N. H., to study.

CC Installations, Ordinations, Recognitions and Anniversaries

AKI, GEORGE, recognition, Hollywood Independent, Los Angeles, Calif., October 16.

BAKER, JOHN, Unitarian, installation, Neighborhood, Pasadena, Calif., October 11.

BOISE, Idaho, Wright, 50th anniversary, October 15 to 23.

BRADBURY, CLARENCE J., installation, First, Lodi, Ohio, October 16.

BREA, Calif., ground breaking, June 26.

CHOATE, DAVID A., recognition, First, Boise, Idaho, September 22.

DECK, HERBERT H. SR., recognition, Park, Springfield, Mass., October 23.

DEGENHART, JOHN, ordination and installation, First and Twin Buttes, Halliday, N. D., October 16.

EVANS, STEPHEN C., installation, Park Falls and Fifield, Wis., October 23.

GRANT, MRS. FERN BABCOCK, commissioning as American Board missionary in Manila, Philippine Islands, Riverside, New York, N. Y., October 23.

HAINER, HERBERT M., Hampton, Conn., 50th anniversary of ordination, July 10.

HAWKINS, R. LARRY, ordination, First, Tucson, Ariz., October 16.

HOLT, KILBURN K., installation, Kingsley, Iowa, September 14.

HUME, CHARLES N., installation, First, Southampton, Mass., October 20.

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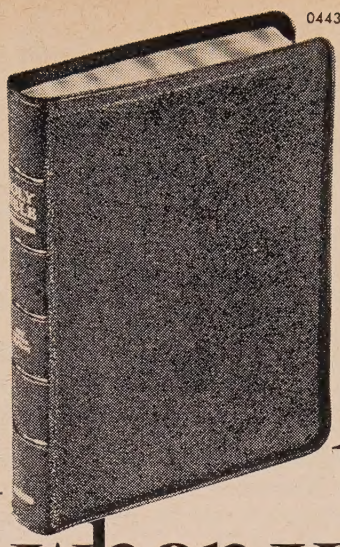

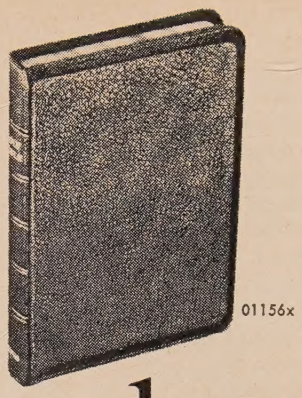

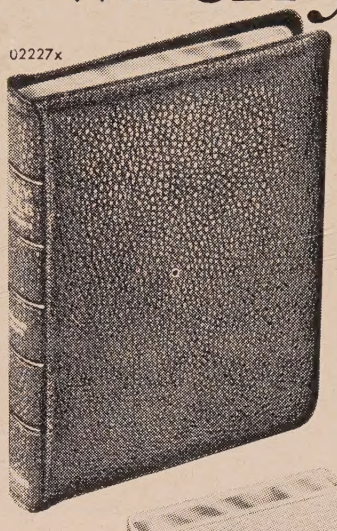

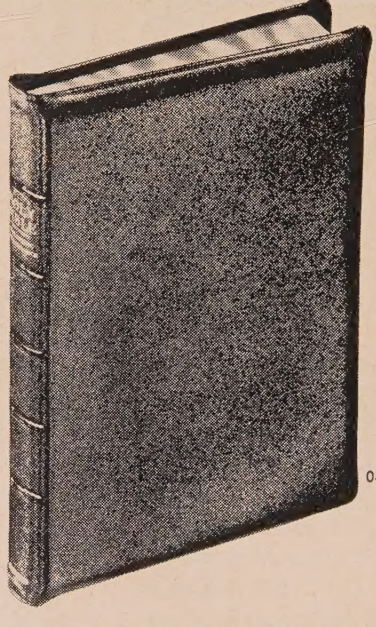

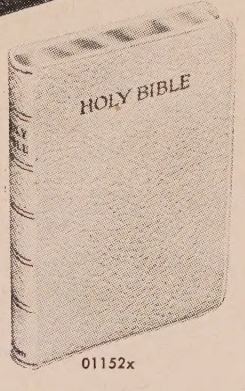

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HUNTZINGER, ERNEST H. JR., ordination and installation as associate, Central, Topeka, Kan., October 9.

KOZELKA, RICHARD B., installation, Park Hill, Denver, Colo., October 23.

LOS ANGELES, Calif., Western Knoll, 75th anniversary, November 20.

MANSFIELD CENTER, Conn., First, 250th anniversary, October 15, 16.

MERSEBERG, JAMES P., ordination, Wananalua, Hana, Maui, Hawaii, October 16. Also installation as minister of Wananalua, Nahiku, Keanae and Kaupo.

NORFOLK, Conn., 200th anniversary, July.

NORTH QUINCY, Mass., Atlantic Memorial, 75th anniversary, October 16.

PHOENIX, Ariz., Shepherd of the Hills, ground breaking, July 31.

SCOTT, ROBERT E. JR., installation, Burlington, Mass., October 9.

E and R Installations

BAUMER, PAUL E., associate pastor, Bethel, Evansville, Ind., October 16.

BREISCH, WARREN A., associate pastor, Salem, Rochester, N. Y., October 16.

BROETZMANN, ELMER J. E., St. John's, Cullman, Ala., October 23.

CHIDESTER, BRICE L., Parkway United, Clayton, Mo., October 16.

EBERSOLE, JAY F. and ELEANOR S., Fourth, Harrisburg, Pa., October 23.

ENGELSDORFER, MARVIN F., Faith, Williamsville, N. Y., October 16.

HALL, RICHARD D., co-pastor, Spencer County Larger Parish, South Indiana Synod, October 16.

HEDEMAN, ROBERT N., Grace, River Grove, Ill., October 16.

KLUMB, ALFRED W., St. Paul's, Monee, Ill., October 23.

LAMMERS, PAUL W., co-pastor, Spencer County Larger Parish, South Indiana Synod, October 16.

LOWE, HERBERT R., Faith, Warren, Mich., September 25.

MENZEL, EMIL W., Zion, Amsterdam, N. Y., October 9.

REED, JAMES G., Lykens Valley Charge, Lancaster Synod, October 30.

SPERRY, GORDON H., Faith, Milwaukee, Wis., October 16.

STRASBAUGH, CHARLES E., Paradise Charge, Mercersburg Synod, October 23.

TOMASEK, JAMES JR., Union, Ardmore, Md., October 30.

WOLFGANG, CALVIN A., St. John's, Cattaraugus, N. Y., October 23.

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South Indiana Synod—Immanuel, Marr Center, Ind.

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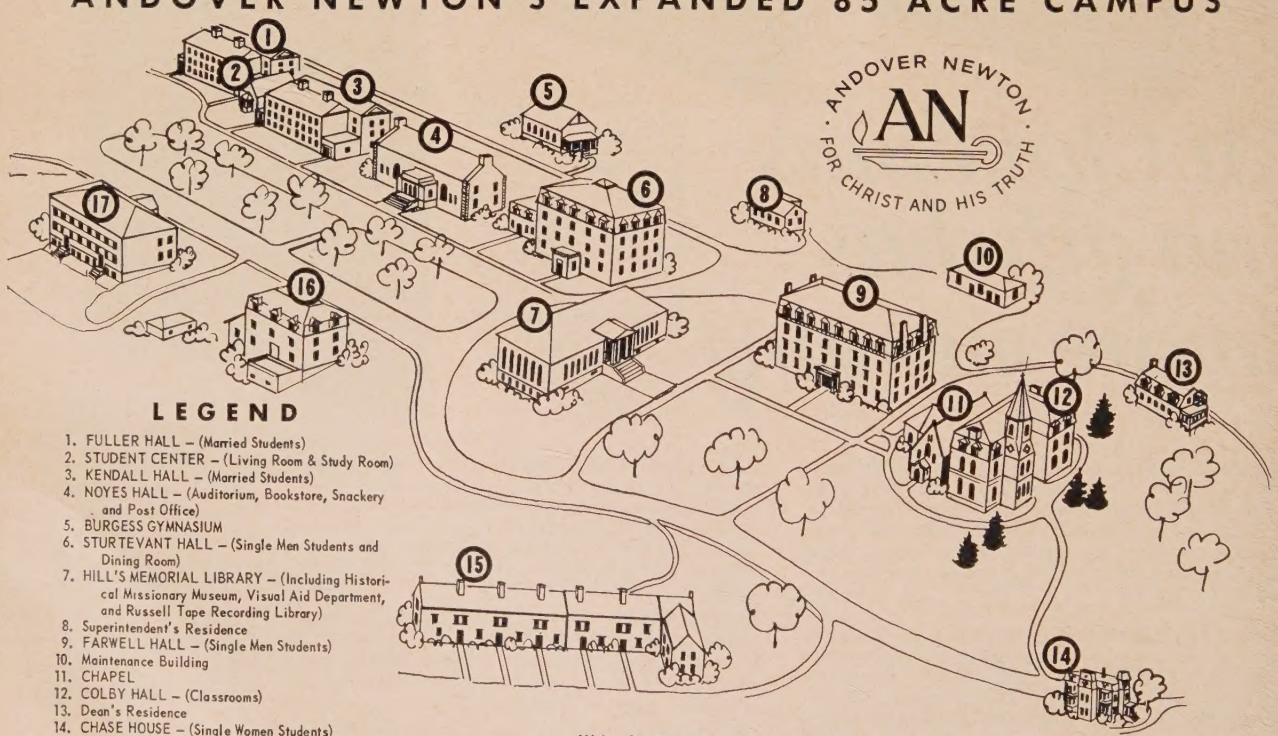

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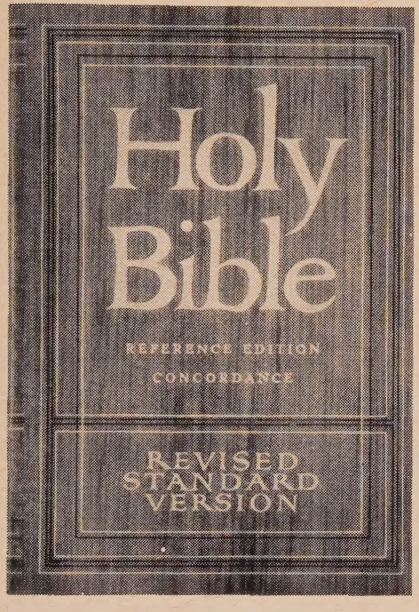

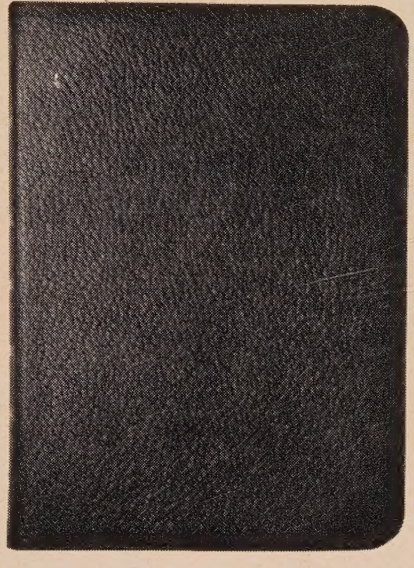

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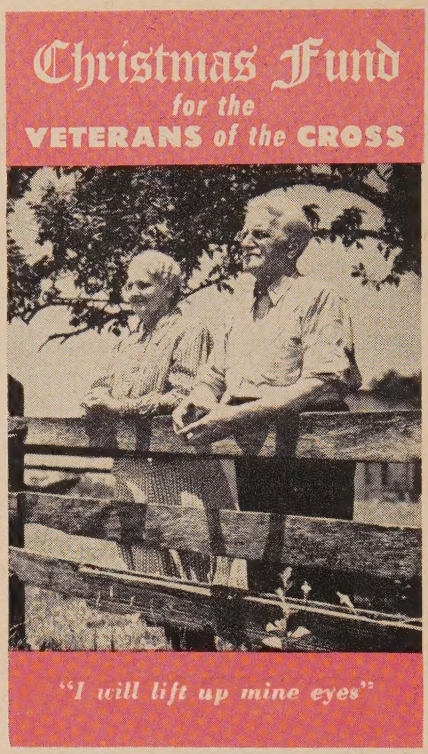

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